

KIRAT LIMBU CULTURE

ANTHROPOLOGICAL INVESTIGATION



INTO PHYANG SAMBA ETHNICITY

DR. NAWA RAJ SUBBA

Kirat Limbu Culture - Anthropological Investigation - into Phyang Samba Ethnicity

Dr. Nawa Raj Subba



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Dedication



As the author of this book, I, Nawa Raj Subba, humbly offer my dedication to the cherished memory of my beloved late Jiba (Grangpa) Ashal Bahadur Phyanghang Samba and my beloved Bajju (Grandma) Sancha Rani Phyanghang Samba. I respect their godlike presence, which has inspired my life.

The Inspiration Behind This Book

As consciousness entered my body, my mind began to move freely. Who made this tree, this stone, and that mountain? I wondered where these rivers, canals, and seas would end up. Why are there mountains, rivers, streams, planets, earth, moon, stars, and the universe? Parents, teachers, and religious texts could not satisfy my insatiable childhood curiosity.

The realization that social status, inequality, untouchability, caste, politics, history, and religion were all human products piqued my interest. How did those social and cultural circumstances arise? These and other questions occupied my thoughts. Even though most of my curiosity is calm, I look, know, and read. However, my curiosity about the origins of existence since childhood has remained.

I learned about public health in professional subjects during my studies. My curiosity about life and the world remained unsatisfied, even though it helped my survival and social service. I took an interest in books that illustrated existence and the cosmos. Literature initially attempted to ease curiosity while learning, but it could not. That is, literature only calmed one layer of interest.

It was burning like a fire inside a husk. That is why I took anthropology, sociology, population studies, and psychology course. I got answers to many of my questions. I became acquainted with modern field experience to quell the excitement in my mind. As a result, it is much easier to get information about scientific knowledge and hypotheses. However, my childhood fascination with creativity has not faded.

Kirat Mundhum, or the Vedas, has piqued my interest since childhood. As a result, I have collected study materials from elementary school from Mundhum, Veda, and Kirat literature. I was determined to learn everything I could about it from a young age that may come to use in the future. In addition, I had a shop in my home where there were some Kirat Limbu texts among the books for sale. I have carefully kept a copy of those books unavailable now in the market. Those products are now beneficial to me.

There are many study materials available on Kirat Limbu now in the market. However, these texts are written by writers from a political and strategic perspective.

The subject of writing genealogy came up one day. A society asked, advised, and forced me to write Phyang Samba's genealogy by drawing 10-15 generations. They asked me to write a genealogy with a Mundhum and history, Mewa Khola Lingthang Mangena Yak showing Munatembe, Phyang Samba's birthplace. I got the caution that displaying a broader genealogy could start an argument.

However, I was persistent about not letting my thirst for learning die. So, their demands or assumptions did not affect me. I proceeded with my role to conduct holistic and multidimensional research from a Socio-Cultural Anthropological standpoint. Since this is research, not an issue of agreement or disagreement, I must bring what appears in a report to the public. Thus, I requested them to give me the data I needed for my research.

Anthropological studies look at behavior and compare the human race rather than focusing on one race. The research has assessed human history by studying specific species and linking local information to the comparison. The research used a comparative analysis approach.

The study has related existing data and hypotheses to statistics, figures, and arguments. It also compared and contrasted descriptions with current facts. It has been primarily concerned with anthropological concepts and research methods. Other than anthropology, this paper contained ideas and insights from other areas.

Anthropology considers three dimensions when researching (Rey, 2010). Cultural relativism is the first

dimension. We can understand a community through research by using cultural meaning from the perspective of the concerned indigenous. The second dimension compares the elements, structures, traits, growth, and actions of other ethnicities and castes with the culture under the Cultural World (Cultural Universals).

Global citizenship considers the entire world a city and each community individual (Cosmopolitan). The third dimension of anthropological research studies the creation and actions through a collective point of view.

The anthropology concepts and beliefs mentioned above have built the present study. First, Phyang Samba culture, including Mundhum, is interpreted and analyzed from an ethnic standpoint. Then, a historical examination established Phyang Samba near Yakthung, Rai, and Sen.

To compare growth and behavior with other distant tribes, such as the Kirat, Khas, Kashi, Kashyap, and Sumer, studied. Furthermore, the study traced back to the Kashi (Ark-Bhag), Gut (Kutik) Gotra mixed Shak-Kashi to Kirat's elder Kurma (Sumer) dynasty.

Finally, a quick sketch was drawn through Mesopotamian history, and revisiting the linguistic tour of Kirat, Kashi (shak/ kath/ khas), and Kashi (Kashyap/ kachchap) has been reported. In either case, the research seeks to assess Phyang Samba as a member of the global human community.

"For those who open their eyes, the sun rises," Henry David Thoreau says. This writer's attempt is nothing more than a wake-up call. Every day, I try to

open my eyes by hearing, seeing, experiencing, looking for, and testing the universe.

The light on the further horizon captivated the destination after reaching the hilltop with a distant view. I saw life in the eyes of the wishes and sight. When people's interests and hopes fade, man's path and destination will also disappear.

According to the study, Samba Phyang is a sub-clan of the Kirat Limbu tribe. In theory, the study develops pre- and post-genealogical diagrams. The genealogy provides a historical overview. In genealogical writing, the researcher was advised to add the date of birth or death.

Firstly, such information takes time to come by. Another consideration is that if someone creates a genealogy in a book and presents a large amount of data in one place, it is now likely unsettling to keep it for technical reasons.

However, Information technology can solve it to some extent. It can digitize genealogy and save more information, such as births, deaths, photographs, and brief descriptions. The author is taking consultation with IT experts in this area.

Even though I worked on the text for about five years, many errors may have been made. I would appreciate it if you could forgive me for any unintended flaws beyond this author's capabilities. I would appreciate it if you could make some constructive suggestions.

The Samba Phyang genealogy draft was the basis of the study. It was first published in 1999, compiled by Aita Raj Phyang Samba, with Nawa Raj Subba

serving as editor and publisher. The researcher completed the second round of data collection.

During the second phase of the analysis, my brother Dharendra Raj Phyang was instrumental in gathering data. I appreciate his help in contacting people in various locations. Kaushal Raj Subba and Nischhal Raj Subba assisted with office work consultation and information organization.

The thesis attempted to bring as much scientific essence into practice as possible. It is saying that a writer should write without bias and honestly. While it is not entirely probable, I have given it my all. I have faithfully preserved the author's viewpoint and conclusion based on my findings.

I researched and examined without regard for political or strategic considerations. I wrote without any ethnic discrimination or bias. Academic ideals and norms have been essential to me. I have not done any ethnicity, community, lifting, or falling work on intention. If the book offends anyone, I apologize. Please consider this effort to be a study.

In a nutshell, this is an anthropological study of the Kirat Limbu based on the Phyang Samba ethnicity. Since this is a comparative analysis, I hope that book writers, teachers, and interested readers find it helpful. I'll always pay attention to suggestions from readers and researchers.

I want to express my gratitude to all the eminent authors and organizations listed under the heading "References" for their work in providing me with the information I needed to conduct the research.

I sincerely thank all interviewees and enumerators who participated in the study's meetings and interviews. I also want to congratulate Hamro Idea for publishing the book electronically—also, many thanks to the related individuals and organizations.

Finally, I am reminded of the profound words of the renowned philosopher and scholar Ayn Rand, who once expressed that the realm of truth is not accessible to all but exclusively reserved for those actively pursuing its discovery.

Dr. Nawa Raj Subba
Biratnagar, Morang, Nepal.
2023

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Book Introduction

Human existence is believed to be incomplete without the enrichment of culture. Some individuals wholeheartedly immerse themselves in their cultural surroundings, while others observe from a distance.

The ancient Kirat civilization of Nepal predates any religious texts we have. Unfortunately, their profound cultural wisdom has primarily faded, leading to a disheartening void in our understanding of ancient knowledge. The plight of the indigenous communities in the land nurtured by their toil and sacrifice is a cause for concern. Neglecting the valuable contributions of these indigenous communities in the name of progress leaves us incomplete.

Through a thorough anthropological study of the Kirat Limbu community, we've arrived at factual and logical conclusions regarding the questions they've raised. This writer endeavors to share this information, driven purely by academic value and recognition.

Recognizing his responsibility, this writer, in the later stages of life, has felt a sense of urgency in preserving the positivity of research. The book is published to document synthesized knowledge based on trustworthy information and data, thereby sharing it with readers.

This book has expected to be a valuable resource for those seeking to understand the true essence of Nepali soil, to explore the rich Kirat civilization, its culture, and the intricate tapestry of ethnic issues—best of luck on this enlightening journey.

Chapter 1. Introduction

1.1 Kirat-Yakthung-Limbu

Kirat politically refers to the Rai, Limbu, Yakkha and Sunuwar ethnicities in Nepal. In linguistics, Kirat refers to the Mahakirat, a tribe of Nepal, India, Bhutan, and Myanmar (Burma) that speaks the Tibeto-Burman language. Apart from the four ethnicities mentioned above, many ethnicities speak the Tibeto-Burman language family such as Magar, Gurung, Tamang, Koch, Mech, Naga and others.

Historically, Kirat, known for their strongholds, was the warrior residing in a fortress. Ashur, a Babylonian, evolved a semantic population known as the Kirataite or Kirat (The New Biblical Atlas and Scripture Gazetteer, 1860).

Kirat is often referred to in the tale as 'Ki-Ra-Wa,' which refers to solid animals such as lions and tigers. The sense of 'Mong' is the same lion that gives rise to the Mongols (Thulung, 1985). Kirat's ancestors carried the same lion influence from Libya and Lebanon (Pokhrel, 1998).

This assumption demonstrates Kirat's belief in the lion. Historical events such as capturing a warring

state bolster their historic lion confidence. Over an extended period, this word became increasingly common. It now stands for more than nationality, race, and ethnicity; it also stands for culture and civilization.

The term Yakthung came from the Tibeto-Burman language family's Kirat semantics. In Limbu, the word 'Yak' means stronghold.' A brave man, Thum, 'Thumba' is a place to live. As a result, the term 'Yakthung' can refer to a group, dynasty, ethnic group with heroic characters or a group of men living in a fort. As a result, Kirat and Yakthung apply to a fortified community of citizens, clans, and heroic groups. Based on terminology, Kirat and Yakthung are synonyms.

The Mediterranean region originates the term "Kirat." This word derives from Mesopotamia. In the Tibeto-Burmese language family, Yakthung later developed. According to the study, it originates in China, Tibet, and India. These two words, Kirat and Yakthung, have similar meanings. The Yakthung appears active in Nepal, India, and the peripheral land (Mabohang & Dhungel, 1990).

The Kirat is used interchangeably with the Greek word for world history (Pokhrel, 1998). Thus, Kirat is older than Yakthumba because the Kirat ancestor moved from west to east.

According to linguistics, in Mesopotamia and Persia, Limbu's ancestors were known as Lepmu (Pokhrel, 1998). Facts and figures point to Mesopotamia, Persia, thus looking for Lepmuhang Mundhum's womb in Kirat Mundhum (Subba, 2019).

The term 'Limbo' in African languages refers to dance culture (Przybylek, 2020). Roman Catholic philosophy describes the border between heaven and hell as Limbo. 'Limbu' is Limbus Patrum, meaning 'Parent' or 'Father' in Latin (Encyclopedia Britannica, 2020).

In English, 'Limb' means "hands and feet" or energetic organs. According to the English linguist, they are a powerful race to jump, fight, or run. Limbu refers to a bow-wielding warrior tribe, according to the Limbu people.

Limbé (Kreyol: Lenbe) is a commune in Northern Haiti that is part of the Caribbean region, as well as a territory in Cameroon, Africa (Limbe, 2022; Encyclopedia Britannica, 2013). We can study terms such as Limbu, Limb, and Limbe to see whether they are homonyms or a sign of bloodline or cultural affiliation.

Limbu ethnicity means bow-holder. However, bowing is a martial art practiced all over the world. We can not limit the art of war to a single tribe or place. However, we must remember that the story of Kirat hunter and Kirat Eklavya defeating Arjuna in the Mahabharat is well-known. According to legend, Kirat Limbus won the battles by using their bows.

Bows and arrows were utilized in the war to create the Limbuwan nation. They defeated the Kirat dynasty (king and subjects) and intermingled with the Ten Limbu nations.

Also, when they won the war, Limbuwan proclaimed the Limbu Nation and allowed the prisoners and residents from Madhes and Tibet to join

them. The Kirat Vijaypur's history recorded events, including the 10 Limbuwan creations (Chemjong, 1974). Phidim Ambopozama's declaration made inclusion provisions for a Limbuwan nation.

Geographically, Limbu's origins should be broader than the Limbuwan land. The study should also include Mesopotamia and Africa. The field of research should not be confined to literature such as Mundhum and myths. We should make the frame as large as possible and study it thoroughly. It has the potential to lift the curtain of obscurity. We need to move forward by gathering information. Then, more proper proof is possible.

Limbu, like Kirat, has gradually evolved into a word of nationality. However, it is now more of an ethnic identity than a national phrase. As a result, many religions and cultures are natural among the Limbu people.

According to history, pursuing or imposing the same language, culture, or religion inside a 'Limbu' nation or ethnic group characterizes extremism. Limbu is linked via record. Limbu's account will look like a tree without roots if it does not use the Kirat identity.

Today, ethnic unity can be polarized on some issues while remaining isolated. Politics aimed at achieving or imposing ethnic unification has succeeded and failed throughout history. Religion and culture differ in Kirat Limbu. There is also philosophical diversity.

In the twenty-first century, attempting to impose any religion or culture based on ethnicity is radical

thinking and traditional style. This approach cannot be justified in the twenty-first century. Only through continual historical research, objective, unbiased interpretation, and scientific analysis can the Kirat-Limbu identity and unity be restored and preserved.

1.2 Kirat-Limbu Nationality

Kirat is not only an ethnic group but also a nation and a nationality throughout the culture. They are also referred to as Kirat-Asura. It is because Asur was regarded as a hero at the time. Kirat has a broad historical meaning.

Kirat includes Khamboj or Khamboja, Yavan or Greek, Sak or Synthian, Pallava or Parthian, Parasika or Persian, Pard or Bahilka, Chinese Kirat or Asura or Khas, according to the Markandeya Purana. Many of these Kirats belonged to civilized communities (Chemjong, 2003a).

Historian Chemjong suggests that the Kirat tribe was a distinct ethnic group from the Aryans or that the Kirat and the Khas Aryans do not belong by blood. However, linguist Bal Krishna Pokharel claims that the Sumerians and Kashis were mostly blood mixed, with the Kashi-influenced Khas, Aryans, and Sumerian-influenced Kirats being the most numerous (Pokhrel, 1998).

Historian Chemjong's history excludes the merging of Kirat, Khas, and Aryan blood. This pen envisions the world from an anthropological point of view.

According to Pt. Bhagava Datta, the Kirat communities' historical decline, began after the battle of Devasur (Datta, n.d., p106). According to Datta, the Haihav, Saka, Yavan, Khamboja or Khamboja, Kirat,

Pallava, and Pard groups are among the demons. Chemjong also echoed the claim. As a result, if a writer or historian adds an Ashur to Kirat, we must understand it properly in light of its context.

Kirat history describes which groups, the ancestors of the Kirat Limbu, came to ancient Nepal. Kirat, the Kashi dynasty, entered from the south, the southwestern direction of Nepal, according to Kirat history. They were also known as Khambongba. They invaded Nepal from the Terai region via the Indus, Ganga River, and Simraungadh/ Simangadh. In the Kirat era, the Munafen and Lhasa dynasties arrived from Tibet in northern Nepal (Chemjong, 1961).

The Mongol race (Tangsangba) intermingled in Kirat at various times. Kirat and Mongol races were widely mixed, especially during the battle of Devasur in the Indus Valley. After the Aryans conquered the Kirats, the Kirats marched east to the Himachal Pradesh region of India (Chemjong, 1961, pp55).

However, we can infer that the Mongol admixture in Kirat Limbu occurred before that. Because of Mundhum Kirat's history, the Mongol race is known as Tangsangba, which means "Race from above." Therefore, the Kirat Limbu community of Nepal is a blood-mixed, multicultural nation of people gathered from all directions.

Limbu is more of a national noun than a racial name. The Limbuwan state in eastern Nepal has developed a distinct identity for the term Limbu after the Kirat state dissolution. The Cambridge Dictionary defines a nation in two ways (Cambridge, 2019). Firstly, a nation consists of people who live in a

country and have their government, language, and traditions. We are all familiar with this term that applies to the country.

A nation has another meaning in the definition. A nation is a large group of people with lineage or ethnicity, language, culture, and history but do not live in the same place. This second concept of the nation depicts the indigenous Kirat Limbu's social, cultural, and political situation. The Limbuwan state's policy adopted Non-Limbu citizens as brothers.

Kirat Limbu, however, has its race, history, tradition, and language. They are Kirat Limbu people, and their distinctive nationality is Kirat Limbu, whether they live in Nepal, India, Burma, or the United Kingdom. Kirat-Limbu is their distinct indigenous nationality.

Kirat or Limbu refers to a nation, culture, community, ethnicity, or race. Different bloodlines, ethnic groups, and clans arrived in Kirat Limbuwan and settled as one nation from various geographical regions and directions. What matters is that they perceive that we are Kirat Limbu. This impression is the crucial point. They have their language, writing system, culture, and history.

Many believe that different Limbus types were made from the same ancestry. However, the fact is that Limbu became a nation of various surnames and ethnicity, and races. Chemjong has illustrated it in Kirat history. The word Limbu is currently limited to surnames.

Therefore, since Limbu is a national term, Kirat Limbu's thoughts and styles are not the same; they

hold different beliefs. Their indigenous knowledge, conscience, culture, and behavior are diverse because the Limbuwan state had expanded the meaning of the word Limbu.

If someone does not know how to speak a language, does not know how to write a script, or does not follow a culture, they should not be bullied. No one should be discriminated against or excluded because someone does not read history. Instead, such people can be motivated to learn the language and culture. It is not good to divide the spirit of unity at any cost.

Different types of Limbus have come from different directions. Some consider themselves Kashigotre, and some consider themselves Lhasagotre. The blending of several cultures is a very genuine phenomenon. However, everyone says that I am Kirat-Limbu.

Kirat Limbu is bound by history, sealed by DNA, and known by archaeology and linguistics. We should, however, know ethnic history, culture, language, and literature and promote it.

1.3 Kirat-Limbu Culture

Kirat-Limbu people have a traditional culture from birth to death. Both before and after birth, cultural traditions exist. Ceremonies, religious rites, festivals, dances, food, and other rituals are cultural examples.

Sappok Chomen, Yangdang Phong, Naramappa, Changwang Lekma, marriage, Saifumma, and death rituals are examples of life rituals. Nahangma, Mangenna, Tapheng, Yumasam, Thebasam Thepma,

Himsammang, Aquama, and Tangsing are some religious rites.

The festival includes Yakwa, Sisekpa Tangnam, Chasok Tangnam, and Kakfekwa Tangnam. Limbu dances such as Yalang, Kelang, Hangsamlang, Hakparya, and Pakkandi are fascinating aspects of their culture. The instruments used are Ke/Chyabrung, Chethya, Kom, Mungphro/Mephlang, Yalambar Mungla, Pange, Tangke, and Ta (Laoti, 2005).

Sappok Chomen: Kirat Limbu performs the Sappok Chomen ritual at 5-6 months into a woman's pregnancy. They believe this ritual ensures the safety of a woman's pregnancy and the unborn child. They worship the deities Wagang and Pakchanama near the river with the aid of a priest named Phedangba/ma. Reciting the Mundhum completes the process.

Phedangba/ma continues to warn pregnant women about not carrying heavy loads and crossing rivers. The Phedangba/ma recommends that a pregnant woman do light work, avoid looking horrible, and not allow her husband to kill animals.

Yangdangphong: It is the act of presenting a newborn face to the Sun God. For a son, it takes four days, and for a daughter, it takes three days. First, the house has to be washed and decorated with mud and dung one morning before the moon and stars set. After bathing, the mother and the baby change into new outfits. Next, Phedangba/ma constructs an adoration spot and enacts the ritual by reciting the Mundhum.

Next, the Phedangba/ ma takes the baby out of the house after being named. The child should show the Sun God in the sky and tell him the newborn's name. After depicting the sun as a child of the sun, Phedangba/ ma requests power. This way, everyone in attendance blesses the newborn for the first time.

The custom of looking at the face of a newborn baby is known as *Naramapma*. It is traditional for the mother, sister, or other family members to bring food products as a gift to see the new mother after the infant's birth. For example, those who eat fish have to get chicken and a liquor bottle. When a baby is delivered into the maternal household, the aunts and uncles have to look after maternity similarly.

It is customary in *Changwanu Lekma* to offer clothes again when a boy or a girl reaches the age of 15-16 years. It is traditional to re-clothe him or her to instill a sense of obligation and duty in him or her. Adolescents take a bath first before wearing a dress. Adolescents wear the knife khukuri on the Patuki at the start of the custom by tightening the belt. Gunyu (Mekhli) bodice is needed for a teenager's daughter. Phedangba/ ma anoints the place of worship with Chungnava (holy water).

Phedangba/ ma teaches life lessons to both a daughter and son when they reach the age of adolescence. Adolescents learn to act responsibly through this ritual. Phedangba/ ma teaches a son valuable life lessons. He also teaches a daughter how to live with her family realistically. It is comparable to Arya's Nwaran. Arya, however, does not do this rite

for a daughter. Kirat Limbu, however, treats sons and daughters equally.

McKhim, or the practice of marrying, is often carried to Limbu by heart. It is customary to have a love marriage after falling in love with each other while dancing Yalang.

Arranged marriages are also common today. It is traditional to take money to ensure the bride's financial future. The exact amount of this sum is uncertain. Someone usually pays Rs. 10, Rs. 100, Rs. 1000. A thousand is customary, but someone can even take Rs. 10-15 thousand or gold. The mother should add to this sum and return it to her daughter.

Marriage does not take place in one's lineage when done this way. Three generations on the maternal side are forbidden to marry.

That is the rite of death, *Itton*. When relatives receive a sound gun signal of death, this process begins. Relatives and neighbors assemble after hearing gunshots, and the funeral procession begins. Before this, they make a '*Chedhap*' carry the corpse. It comprises four pieces of wood for men and three pieces of wood for women, which are placed horizontally and covered in white cloth.

Next, '*Namdhak*' is required to protect the face from direct sunlight. A piece of rectangular white cloth wraps around it. Finally, they put a '*Samdhare*' in the middle of the *Namdhek*. It is considered a ladder to go to heaven. Funerals are of two types- burial, the dead body buried on the ground, and cremation in the river.

Nahangma, Mangenna, Tappheng, Yumasam, Thebasam Thepma, Himsammang, Akwana, and

Tangsing are significant in cultural and religious rituals. Every three years, a special puja called Nahang performs in the name of the house chief. Phedangba worships by burning incense at home and wishes for the house-well-being of all and prosperity.

Another rite is Mangena, a ritual that benefits one or more family members. Once a year, this is done. Muppheng: They worship God Tagera Ningwabhu Mang with rituals of Undhau (Yobekba) and Umbhau (Thobekba) for the house's welfare. Phedangba performs this ritual at his house.

Every year those who can do it perform Yumasam and Thebasam Thepa rituals at home every five or ten years. Praying to the Lord for the family's safety, well-being, and prosperity is customary. Tangsing is an ethnic ritual called Kulpuja in which one summons his brothers and prays to Tageraningwabhu Mang for protection and power.

Kirat Limbu believes himself to be a child of the sun. They are Suryavamshi or Namsami, which means Sun God worshipers, according to Kirat Limbu Mundhum. When a family member is born or dies, a significant ritual addresses the Sun God. Initially, the newborn's appearance will be shown to the Sun deity. They often tell the Sun God when a new family member is born by displaying the baby's face and spelling out the name.

During a death, Spiritual leaders such as Phedangba/ma have said that the sun's child has passed away with the sun.

Yakwa Tangnam, a Kirat Limbu community, is synonymous with agriculture. Before planting crops,

worshipping the earth as God and the soil is customary. It is land worshiping that involves digging the ground and laying the groundwork. They worship Tagera Ningwabhu-mang as a blessing to soil fertility, from January to April, depending on the geography.

Sisekpa Tangnam is a July festival commemorating the ripening of maize, soybean, bean, lentils, and other crops. A party now chases an unseen famine and runs to the west. They claim that the famine is over and the time has come. The procession approaches a crossroads or a curve by bearing torches and extinguishing the flames. It provides a psychological force to society by providing a sense of coexistence by resolving famine.

Balihang Tangnam is the Deosi Bhaili festival, commemorating Kirat's ancient past. Despite Sukracharya's guidance, the compassionate King Balihang seemed sacrificial during the Devasur battle. Arya seized the kingdom of Balihang through deception by taking advantage of the King's honesty. Guru Shukracharya traveled to Arabia after Arya defeated the Kirat Balihang kingdom. According to history, Arya assassinated Kirat (Thulung, 1985).

However, Aryans and non-Aryans worship King Balihang and Guru Sukracharya by culture. The Balihang Tangnam, also known as Deusi-Bhaili, transmits the legend of the sacrificial King. This thought has spread the message that he is invincible due to this offering activity. People worship in Deusi Bhaili by lighting candles in their homes during Kartik's black moon.

Chasok Tangnam is a festival where people offer freshly ripened crops to the God Tagera Ningwabhu mang. This event takes place in Mangsir month (November-December). At this stage, the crops are ripe all over the field. People offer freshly grown grains to Tageraningwabhu Mang to commemorate this festival.

Saba Sammam Mundhum indicated that Saba Sammam also visits house to house unknowingly during this time. He can give a curse by making sick in that house that failed to offer fresh grains to God. In this way, a deep-rooted belief system is there in this festival. As a result, this worship is practiced as a festival of thanksgiving to God or nature. It is significant since people express gratitude to God and nature on this occasion.

In January, Kirat Limbu celebrates *Kakfekwa Tangnam* as the New Year. This festival takes place in the spring, Maghe Sankranti. On the day of Maghesakranti, people bathe and wash in the morning, worship Tageraningwabhu Mang, and wish for a prosperous new year. Since yam is the first food people eat in the history of civilization, this festival commemorates the distant past by eating the same food.

Kirat Limbu's society seems interested in music and literature. *Palam* is popular folklore with excellent illustration, and folk music is considered advanced and wealthy. They are considered advanced and prosperous. In Kirat Yakthung, folklore uses words with infinite emotions. Someone who has a special connection to and practices can sing songs. To

become proficient in it, one must have a cultural attachment.

Also, those who can sing folk or modern songs from other communities cannot sing Palam in its original form. Palam singing has this unique feature.

The Limbu people have a unique dance called Yalang. People say the paddy dance began after the paddy would ripe, cut, and placed on the threshing floor. In Limbu, it's called Yalang. 'Ya' and 'Lang' means paddy and dance, respectively. Kirat Yakthung's paddy dance culture demonstrates that they have been synonymous with paddy farming since dawn.

To a Yalang, two to ten young men and women hold hands, form a line, and dance forward and backwards while singing Palam. This dance occurs when guests arrive at someone's house, at Hat-Bazar gatherings, fairs, marriages, and ceremonies. Before beginning the Yalang, the youngsters get introduced to one another. If there is no kinship between them, the Yalang dance begins. This dance continues at various times during the day and night. People expect one-night dancing.

The *Kelang* or *Chyabrung* dance is a unique Kirat Yakthung dance with its instrument. 'Ke' denotes the Chyabrung drum, while 'lang' denotes dance. In this dance, a group of young men stands in a line holding Chyabrung and performing various dance styles. They play the instrument with their hands. Moreover, move their feet in the rhythm. This Kelang dance performs only in honor of good deeds such as marriage and new home entry.

In addition, the young woman holds a pair of *Jhyamta* (dishes) and dances in a wave, combining rhythm and essence.

There are various types of dances, such as Lamdhak Lang (welcome dance), Sarakpa Lang, Sambalang, Tumyahang Lang, Namdatte Lang, Lamdo/Semmuk Lang, and Lamdo/Semmuk Lang (farewell dance). Kelang imitates the characters of different animals and birds in this dance, such as Cheraphemba lang (butterfly dance), Maralang (peacock dance), and Puttuke lang (dove dance).

Hangsamlang is a dance performed when the King declares war. This act makes the war exciting and appealing. The dancers, dressed in white robes, make war movements with bows, spears, and shields in their hands. Yohangsamlang is another dance where dancers perform an artistic dance wielding a bow and arrow in the sky and on the ground. Dancers sing and address Thebasam, Thebahangsam, or Lord Shiva for blessing. They urged to have strength and courage to win the battle.

Farmers do Tamkya lang dance as they plant maize for the first time to ensure a healthy agricultural crop and avoid insect infestation. It is a fun farmer's dance associated with agriculture, similar to Yalang or paddy dance. Farmers dig two huts in the maize field and then step on by using the spade trap to dig the soil three times rhythmically.

Another distinctive musical culture of Kirat Yakthung is the song 'Hakparya,' which means 'Hakpare.' There are many intelligent, musical, and nostalgic aspects to it. The listeners get engulfed in

mystical feelings as they listen to the lyrics. The music or rhythm, as well as the words, sounds enthralling and profound. After the funeral, the Phedangba sings the Hakpare in unison. Some relatives cry when they hear his lyrics with melody. Many people become impressed by the performance.

In a wedding ceremony, both boys and girls sing the poem. The theme, however, is different. The song's essence is full of life philosophy at the moment. We can find the tale of life, intelligence, and wisdom in folk music. However, the old are capable of singing well with effect.

Pakandi is a common form of communication among the Kirat Limbu community's youth. When someone walks or carries a heavy load to a hilltop, hits another hilltop, or crosses a rough river, squeak in a melodious voice so that anyone can hear it.

It conveys the passenger's emotion or pleasure. It shares the message that the friend has arrived. Listening to Pakandi can also boost a friend's self-esteem. Pakandi has thus become a friendly way to exchange emotions across geographical boundaries. Pakandi, Chui Pakandi, Kululu, tone is found only in Kirat Limbu community.

We spoke about the Kelang and Yalang dances. Let us talk about musical instruments for a moment. The main instrument that represents Kirat Limbu culture is the Ke or Chyabrung. It shapes like a drum. A hand struck to the part of an instrument refers to Hukchame. A hand with a wood struck another side known as Singjame.

We play this instrument to celebrate good deeds at weddings, new home entrances, and other occasions. They also play a plate called *Cetthya* as a side instrument. There is a hole on the side of the bronze plate to insert a rope. That rope supports a finger to hold a dish and play. Another hand hits the bronze dish with wood to make a rhythmic tone.

Kom, also known as *Binayo* or *Murchunga*, is made of wood or iron. It is popular among the youth. This instrument is worn on the chest by a young man or woman. They can play it anytime they want, even while walking. A player flows of breath and produces the melody along with beats. They extract it by putting it in the mouth by shaking the rope and the form of the mouth.

A man or a woman keeps this instrument usually hung on the chest. Another popular instrument in the Kirat Limbu group is the *Mungfro*, *Murali*, or flute.

Yalumba Mungla is a musical instrument that stretches a wooden string between two bamboo ankles, similar to a guitar. This instrument is unique but uncommon. *Samba*, *Yeba* uses a bell as an instrument. It is a musical instrument used in religious rites. *Tangke* or *Nagara* is another small drum instrument that keeps the community informed. They play the drum to start or end a war.

In Kelang, particularly in *Hangsamlang* and *Manglang*, the performer plays *Xyamta* dishes with the *Nagara* while dancing. They play and dance during *Manghim* worship.

Kirat Limbu or *Phyang Samba*, a member of Kirat Limbu, is in the above-mentioned cultural traditions.

Many cultural heritages are now extinct. Kirat Limbu, however, has realized and worries about preserving culture and tradition.

1.4 Kirat-Limbu Religion

To comprehend the Kirat Limbu religion, one must first understand its structure. We have discussed Kirat Limbu's etymology above. In short, Kirat and Limbu are patriotic terms that apply to anyone living in the nation.

According to Mundhum, Kirat is made up of three different races or ethnicities. The Kashi dynasty was the first Khamboj, the Khambongba. The Mongols are the second group, also called Tangsangba in the Mundhum. The third race or ethnic group, Munaphen, came from Tibet, China, into Kirat land Nepal.

As a result, even though the nations' names are the same, their languages, religions, and cultures are diverse. Different ethnic groups have ethnic, linguistic, and religious diversity, just as Limbu, Rai, Magar, Gurung, Newar, and others called Mahakirat linguistically. It is illogical to assert that all Kirats or Limbus should practice the same religion, share the same culture, and speak the same tongue.

Kirat Limbu's religion and culture are founded on the fact that they are Shiva's children/ followers and Bon or nature worshippers. As a result, Shiva, their patriarch, and father, is known as Kirateshwara.

Ancient Shiva artifacts have been discovered in Mesopotamia, Sindh-Harappan, and Central Asia. His signs and effects have been mentioned in various literature, genetics, archaeology, and linguistics. Kirat

is related to Shiva through his ancestors, such as Satya, Sanatan, and Kirateshwara.

Ironically, the descendants of Shiva publicly ceased referring to themselves as Hindus. Political factors caused this situation to develop. After Nepal's unification, the state systematically inflicted social discrimination and violence on the Kirat Limbu, so they began strategically competing for vengeance.

Kirat Limbu felt liberated following the country's political change in 1990 with the restoration of democracy. As a result, Kirat Limbu moved from the Hindu category to the Kirat Dharma category in the census.

Since the Kirat name is a familiar Sanskrit term, some people disliked Kirat labeling. It was antipathy when they claimed to be Yuma faith followers. However, We have to consider ancestry, history, and cultural impact. Kirat Limbu is a descendant or follower of Shiva and Bon, according to Mundhum and Sanskrit literature. Archaeology, linguistics, and even genetics have supported this fact.

Kirat Limbu's religion and culture are based on Sapji Mundhum. It is a metaphor for nature worship and the spirit. According to Mundhum, Kirat Limbu does not have a temple or a separate idol to worship. By putting a stone on the high land, worship occurs in the open.

According to Mundhum, there are good souls and harmful souls. Samba, Phedangba/ma, is the one who brings happiness to both of these souls. A Shaman, Phedangba/ma, offers animal sacrifices and

alcohol to please those spirits. The Shaman and the family take this rest as an offering.

Shamanism and Animism also influenced the Shaman culture, an ancient Bon religion. Kirat Limbu also goes by the name Sapji Mundhum. For some reason, Kirat Limbu is unaware of the faith he practices today, which he refers to as the Bon religion.

So, in addition to Bon's philosophy and culture, Buddhists influenced the Bon resulting in Buddhist Bon, known as Limbu local Yuma religion after the seventh century in Tibet (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019).

Buddhism entered Tibet in the seventh century, and the ancient Bon transformed into Buddhist Bon. Buddhist Bon abolished offerings of alcohol and meat. After Lamaism in Buddhism, they considerably opposed Bon's sacrificial rituals and the alcohol offering practice (Dibeltulo, 2015).

The Buddhist Bon faith became forced to adopt an alterindigenous name. That sought an alterindigenous local name, Yuma (Rinpoche, 1991; David, Sondra, 2013; "Bon.," 2016). Ubahang, Mabohang brought the Buddhist Bon religion (Yuma) from Tibet to Kirat land Nepal in the ninth century and declared it the faith of the kingdom of Kirat Limbuwan (Chemjong, 2003a; 203b).

The Yuma prayer Mundhum listed Tibet, Chanjanlungma (Mt. Everest), Lasahang, Lhasa, and adjoining sites (Subba, 1988).

The Yuma (Buddhist Bon) faith, which forbids sacrifice and alcohol due to Buddhist influence, is also

known as Lhasahangma. It suggests that Yuma originated in Tibet. Ubahang and Mabohang fell from Tibet, and Panchthar Yasok became the state capital. As a result, Yasok became known as Yasokeni, the epicenter of the Buddhist Bon (Yumaism) religion (Chemjong, 2003a, 2003b). Yuma also took the name of a place called Yasok Panchthar, termed Yasokeni.

Kirat Limbu is a meat and alcohol-consuming community by culture. However, it also resulted in a great deal of social discord. Day by day, Kirat Limbu's political power and economic status degraded. In the nineteenth century, a social reformer, Phalgunanda Lingden, arose from this society to resolve this issue. His was a saintly way of life.

Amid Shaivite ideology, he chose the course of socio-religious upliftment. Sattedhang Path, based on Shaivism, considers Yuma as a Shakti. Phalgunanda, founder of Sattedhang, and his followers also helped to promote the endangered Mundhum and Kirat languages and scripts. Today, it has taken on the form of a religious belief.

While looking, Kirat Limbu's past has flowed through the Tigris, Euphrates, Huang-ho, Saraswati, Brahmaputra, Ganga, and Saptakoshi rivers. By zooming in on such a large picture, I draw the reader's attention to glorious lands like Sapta Sindhu, Kailash Mansarovar, and Ganga Plain.

I will use mythological flashbacks in a Palam song of Kirat Limbu culture. A Palam, sung in the Limbu people's Yalang folk song, links the ancestral sites Mt. Kailash and Mansarovar with Kirat Limbu dancers. Kailash Mansarovar is the holy site of the Bon faith,

the residence of Shiva and Parvati. Shaivites (Hindus) and Bons both regard it as a pilgrimage site.

The message wrapped in the Palam song hints at this. This fact shows that Kirat Limbu's ancestors belonged to the Kailash and Mansarovar and were Shiva and Bon faith followers.

Let us look at the Palam of a Kirat culture that shows the connection between Shiva, Mansarovar Lake, and Yalang. The Palam indicates that Kirat Limbu belongs to the place culturally.

(1) Thangben palam nuksa (A Hero responds as)
Isanglung tehim lungma pahim. Saritang hurik kudhe nurik. Kaplakrak hutche chati chati. Kudhene Nurik Pati Pati. Semikla Yadhak uregar. Papmaisa Lekwan Churegara. Nimbha nu the?

Bha ongeonglo. Papmaisa sa pahlon pongeponglo. Amlari Kekyang Ambi Hekyang. Chanjungma lunge mikki Phunge. Thirio Chwatin Thangfamube. Phadina phekelambiki Hekela. Hambury Heplek Hepsesaro.

Phedajeng Panha Khepsesare. Sijori pug pemufalla. Kedajeng Panha Themufalla. Filoka chui chui Langwammalla. Samjuri Phungin Pangwammalla. Tangbenu lava Tangnambe. Atyonu akkhe pangwapmabe. Iksading Khambek Khammemumbe. Pangvati Vati Sammemumbe.

Phungpitti nana nateso. Henthikne Mimme Patesare. Siseang lunge Mickey Fungle. Sendanghang Kakmaipokha. Hikene Sendo Pakmaipokha. Saretang Yanho hen pan ho. Sijori puga pemufalla. Inugen Ningwa Themufalla. Penpen nang Lunge Mickey Funge. Samphinu Lingphire walummo. Lingvitang warakle kulummo.

Pemben lung pha pha lekkangne yung. Samjiri Phungin Phekkangne Yung. Iksading Khambek Eng Anga. Lingvitang (Saju) Waraksigangang.

NamdHINGO Kaffa Kawugawa. Pherere McLare Babuha. Hengwama yang ghang Akhepoki. Kujen Nang nei sewa choki. Semeri Sekyang Alla Hekyang.

Iksading Khambek Khammetia. Tagera Mangin Sammettia. Tagera Mange Kevanero. Tengolam yonu Sewanero. Phungpona nuna vanchigyaa. Kemikki fungsi anchigyaa. Tagera mangin itchigyabe. Fung mimmo anchya pichhigyabe. Vanene fekyang alla hekyang. Sakwagen Muing Kehabae. Kham changnu Chwanchang Kevabae. Petakna Mange Kevanero.

Kujennu mange sevanero. Phungpona nuna vanchigyaa. Mikkiang fungsi anchigyaa. Mikkiang Fungsi Ametena. Samjiri Phungo Agettena. Sinyuken Muden Thang Pokhari. Mang Hupma Tajeng Kan Pokhari. Isibu Penpen Samdogaa.

Faktanglung pha pha Lekkangne Young. Samjiri phung gin phekkangne yung. Phungpona Nuna Wanchingwa. Nanuhna Mimme Anchingwa. (Sambahamfe, 2016)

Synopsis

My love! You allowed me to say how well you kept your thoughts. I accept the time that you have given me. So, without further ado, I will answer you dearly.

You ask me where and how to play the lotus flower, the symbol of love. Oh, my dear! Seti and Kali Naga guard the lotus flower that blooms in Mansarovar Lake. I will first respect them, serve them with value, and beg for them.

First, we should bow down to Tagera Ningwabhu Mang (Shiva) because we are two lovers of flowers. Now I humbly request Mang (Shiva) to go to the lotus flower blooming in Kailash Mansarovar. Let us make a promise and smile like a lotus flower—May the world smile at us (Sambahamphe, 2015).

Thus, in the above Palam song, Mansarovar Lake, lotus flower, snake, and Tagera Ningwabhu Mang (Shiva) are described with respect. That suggests that Kirat's ancestors were in Kailash, Mansarovar region. As the place is a holy place of pilgrimage for the Bon devotees, it is believed that the faith influenced Kirat's ancestors.

Now let us analyze a part of the related Thebasammang Mundhum (Shiva prayer).

(2) Thebasammang Mundhum.

*Oh, Ashunu Suthebae Suchili Mukumsam Yombe.
Lahpaga Cheleng Nampaga Cheleng Hangwa
Mangbe. Sapmading Kumang Yombe Ashunu
Suthebae. Kohi Namjang Thangrega Atlarading Thak
shak rega. Wayagen Chelengnara Kelengsing Ang
Kappa. Nanglarega Yukfung Tangwae.*

*Kemiki Phungden Nara Cheleng Wanchingma
Denglo. Toigen Namgen Lungthung Sapmading
Kumang Yombe. Cheleng Nampaga Cheleng
Kethebesang Menchhanggen Yapmire.
Kemenisenalloga Temendingwalong Pisang
Kethanching.*

*Keyebellega Sapmadinglak Kemenisellega
Singyuk. Mudenpisang Chalinara Kehising Aang
Sammet Kejanglam Lakheng Kedhasinglo.*

*Hangchilihing Semlung Mangolo Kappa
Warumkathangsiang*

*Menchhanggen Chelengnara Keleng Sing Aang.
Summuk Limuk Tongsup Fe-Kelengsing Aang.
Sapmading Kemang Chalinara Kemenisennang.
Chinuken Kenungsing Aang Yaklagen Yashak.
Kethanching Ang: Lapaga Cheleng Nampaga
ChelengAshunu Shuthebae.*

The Mundhum describes the journey and power of Theba Sammam (Shiva). He traveled to Kailash Mansarovar, China, via the Ganga Plain and reached Yasok in Panchthar, the capital of Kirat Limbu. That proves that Shiva is the deity of Kirat Limbu. Its full text is presented in Theba Sammam Mundhum and its meaning.

Similarly, Parvati, who cannot be separated from Shiva, is also called by the name Uma. A glimpse of Yuma's adoration in Mundhum is as follows:-

(3) Yumasammang Mundhum.

*Oh, Tagera Mega Sikumding Ningwabhumaya.
Asunu Shuyuma sammae! Sigera Seding Mennigen
Mang Mae. Wayagen Ingfo Tangmang Menne.
Tagera Menne Hukfomenda Mangmaye ..Adangme !
Sakchim Kulumthangrega Nang Jung Singyuk
Mudenlemega Yukfung Tangmaye. Phangjung
kekapma Kelangme koho phangjung. Rega Kewama
kelangma mangmaye tangmaye. Wabun Wakhong
Wadi Wathpaphang Lega Mangmaye.*

*Surit Kejong Phayobase Kethame. Yaklagen Yasak
Sanphe Yukfungtangma angmae. Lashahangrega
Thakligen Sammam Tummanelo. Ashunu Shunu*

*Yumae Tumtumdo Henalo. Asunu Shunu
yumasammange! ...*

(Subba, 1988)

The Yuma prey Mundham discusses Yuma's place of origin, territory, journey, and power. Based on the details in the hymn, it is known that Yuma is a powerful goddess who originated in Lhasa, Tibet. She later came to Yasok Limbuwan. Kirat historian Imansingh Chemjong also mentioned that the Yuma religion was brought from Tibet by Ubahang, Mabohang (Chemjong, 2003a).

They placed the Limbuwan capital at Panchthar Yasok. Based on that location, the Yuma faith is also called Yasokeni. The details of Yuma in Kirat Limbuwan have also been explained in Kirat history. The Yuma worship Mundhum with Nepali translation is available under the Yumasammang Mundhum.

Analysis

Based on study and analysis, the ancient philosophy and religious beliefs of Kirat Limbu are Shiva and Bon faiths (Danielo et al., Jean-Louis, 2003; Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopaedia Britannica, 2019).

It is believed that the entry of the Shiva religion into Kirat Limbuwan was from ancient times (Danielou & Gabin, 2003). This belief entered Nepal from all directions.

Similarly, the Bon religion is believed to have entered Nepal since ancient times (Bickel, 2000). The evidence shows that this is predominantly from the north direction.

The influence of Buddhism in Tibet spread to the Bon religion. As a result, in the ninth century, the Bon religion received the local name and the alterindigenous noun Yuma sect. The Buddhist Bon (Yuma) faith without alcohol and meat came to Nepal from Tibet.

It follows the Guru tradition of Buddhist Theravada. Unfortunately, guru tradition was rendered ineffective by the Shamans of the Bon, i.e., Phedangba/ ma and Samba.

In the ninth century, the Buddhist Bon religion (Yuma) entered Kirat Limbuwan. It is a matriarchal Buddhist Bon (Yuma) faith. It was preached in Kirat Limbuwan by Ubahang, Mabohang who came from Tibet (Chemjong, 2003a).

In the twenty-first century, the guru tradition with the spirituality of atheistic Buddhist Theravada has been revived in the Yuma religion (Encyclopaedia Britannica, 2017). However, the philosophical elements of Yuma philosophy are close to Shiva, Theba, Satya, and aspects of Sanatan (Bon, 2016).

At the beginning of the twenty-first century, a Christian influenced the Yuma religion. A study found that Jash Raj Subba, a Sikkimese scholar on the Yuma religion, has inserted Christian philosophy and English literature into the Yuma literature (Gustavsson, 2013).

Phalgunanda Lingden, the Kirat Limbu social reformer, preached the Sattelang sect in the nineteenth century. The Sattelang religion is a form of Shaivism. It considers Yuma as a source of power.

In summary, the religious and cultural basis of Kirat Limbu is Shiva and Bon religions. The base of Sattedhang is Shaivism, and the bottom of Yuma's faith is Bon and Buddhism.

1.5 Language and Script

The Kirat Limbu language is called 'Yakthung Pan.' It is a member of the Bhot-Burmese language family.

In world history, Kirat's ancestors were the Soumar race. Their script is considered to be the oldest script in the world. Sumer people used to bury stones in high places by writing information on inscriptions around 4000 BC. According to Sir John Hammerton, the symbols inscribed on the inscriptions found in Persia are the Saemar script (Hammerton, 1815/2019). Scholars say that this script is related to Kirat.

In the 8th century, Thisong Disong was the king of Tibet. He brought scholars from Patliputra Patna, India. He called Pt. Padmasambhava, Saint Rakshita, and Bimal Mitra to Tibet and assigned them to rewrite the Buddhist scriptures. As a result, Buddhist literature and Buddhism reached their peak.

Around the ninth century, the Kirat king Sirijunga went to Tibet and developed a new script based on the old scripts with the help of scholars (Tumbahang, 2013). Scholars compared the Kirat Rong script with the ancient Babylonian/Saumer script and found some similarities (Chemjong, 2003a).

King Sirijunga managed to translate Buddhist scriptures into the newly developed Kirat script. King Sirijunga had Kirat Mundhum and his song Samlo transcribed in this script.

Over time, the script was called Sirijunga script as his contribution.

The Sirijunga script could not be propagated in the Kirat Limbu community and gradually disappeared. Then, about a thousand years later, in the eighteenth century, Teongsi Sen Thebe discovered and propagated Kirat Mundhum, the language, and the Sirijunga script (Chemjong, 2003a).

Currently, the popularity of the Sirijunga script has increased again. Its teaching has started in schools. Books and newspapers have been published in this language. Kirat Yakthung or Kirat Limbu language and Sirijunga script have been studied in schools.

Dictionaries have also been published in Kirat Limbu (Yakthung) language and Sirijunga script. Phyang Samba, like the Kirat Limbu group, regards this language and script as their mother tongue and original script.

Sirijunga script has nine vowels and 24 consonant characters.

Vowels

a aa e u ae ai o au ae:
 ཨ འ ཨི ཨུ ཨེ ཨའི ཨོ ཨུ ཨེ

Consonants

ka kha ga gha na cha chha ja ta tha da dha na pa pha
 ཀ ཁ ག གཁ ལ ལཁ ཇ ཇཁ ཏ ཏཁ ཐ ཐཁ ཌ ཌཁ ཎ ཎཁ

ba bha ma ya ra la wa sa ha
 བ བཁ མ མཁ ར རཁ ལ ལཁ ས སཁ

Numericals

1 2 3 4 5 6 7 8 9 10
 ཨ ༡ ༢ ༣ ༤ ༥ ༦ ༧ ༨ ༩ ༡༠

The Sirijunga script was created in Tibet; naturally, it has a Tibetan influence (Tumbahang, 2013; Chemjong, 2003d). However, since the Tibetan script itself is made from the Brahmi script, it is recognized by linguists that the Sirijunga script was based on the Brahmi script (UpadhyayRegmi, 1990).

Therefore, both Sirijunga and Devanagari scripts are developed from the Brahmi script.

According to the linguist Chudamani Upadhyaya Regmi (1990), scholars believe that the Brahmi script originated from the pictorial script, Indus Harappan script, Chinese script, and cuneiform script. Some scholars believe that the Brahmi script was created by the Aryas, which claim is unreliable. Many scholars find the relation of Brahmi script with Indus Harappan script.

The Brahmi script was already formed in the Sindh Harappa region before the Aryan arrival. Scholars believe the Brahmi script included the Sindh Harappan script, the Mesopotamian Sumerian cuneiform script, and the Chinese script. Therefore, the argument that the Aryas, who entered the second half of the Sindh-Harappan civilization, created the Brahmi script is invalid.

Historical facts and figures show that Sindh Harappa, Mesopotamia, China, and other human civilizations have contributed to the development of the Brahmi script.

According to the author Upadhyaya Regmi (1990), Brahmi, Kharosti, and Khasya (Khas) scripts are among the 64 scripts mentioned in Lilitvistara. In Nepal, only the inscriptions, records, and texts written in the Brahmi script and the script developed from it are preserved. Kharoshti script is found in India and Central Asia.

According to Upadhyaya Regmi (1990), the Brahmi script in historical data is from 500 BC to 350 BC. This script was then divided into two branches.

The first branch was written in the Northern style, and the other in the Southern style. The northern style of Brahmi script includes the Gupta script, Kutil script, Sharda script, Bhot (Tibetan) script, Ranjana script, and others of Nepal. Similarly, the southern style of Brahmi script includes Tamil, Telugu, Kannada, Grantha, and Kalinga—Southern, Western, and Mediterranean scripts.

Brahmi Northern script has two distinctions - Eastern and Western. Samples of the Eastern Gupta

script are found in the archives of Kathmandu Valley and its surroundings. This script gradually spread to Magadh, Maithili, Assam, Bang, Anga, Nepal, and Bhot (Tibet), which became many different. The script developed from the western branch of the Gupta script under Brahmi has appeared in western Nepal, Gujarat, Rajasthan, and central India.

Scholars believe that Gujarati, Mahajani, Maithili, Bengali, Assamese, and Oriya scripts developed from ancient Nagari and Devanagari scripts under Brahmi Gupta (UpadhyayRegmi, 1990).

The facts above show that the Sirijunga script and the Devanagari script are developed from the Brahmi script. Just as the Yakthung Pan language of Kirat Limbu, a member of the Tibeto-Burman language family, was introduced from Tibet Burma, the Sirijunga script was also introduced from Tibet.

It should be remembered that the Nepali language's Devanagari script comprises Prakrit, Pali, Sanskrit, Khasa, and Parbate languages within the Indo-European language family and is also a developed form of the same Brahmi script (Pandian, 2019).

Although the oral Limbu language and the Nepali language belong to the Burmese and Indo-European language families, linguistics believe that the written tradition of both languages is based on the Brahmi script.

1.6 Rai and Limbu

According to the current political definition of Nepal, Kirat means Rai, Limbu, Yakkha, and Sunuwar ethnicities. However, the identitarian Limbu group of Limbuan politics has started to claim that they are not Kirat. These claims are motivated by political urges and biases that do not correspond to historical evidence.

Many people wonder whether Rai and Limbu are the same or different. Are Rai and Limbu different or related? How did different nouns name? Under what conditions did Rai and Limbu become different? Consider the historical background.

Both the nouns Kirat and Limbu are national terms. In this sense, these words have been used throughout history. Kirat, Rai, and Limbu are of mixed races and ethnicities. Therefore, thinking of multiple races or ethnicities would be a mistake.

Kirat Rai and Limbu are not only blood-linked but are culturally mixed members of the same family. Rai and Limbu are regional names of the same family. Generally: Many Rais of Arun East became Limbu, while the Rai (King) of Arun West remained Rai. It also has a social and political impact on the Gorkha expansion and the construction of Nepal.

Due to political reasons, some Limbus try to get away with the term Kirat, considering Kirat to be close to Rai. However, on the other hand, there is a dominant tendency to interpret history as a different ethnicity from the Rai by reclaiming the Limbuwan state.

The nine Arun East districts are attempting to resurrect Limbuwan in federal Nepal, recalling the Limbuwan state that existed once in history. As a result, when Limbu uses the word Kirat, the Limbuwan campaign will be blunt, so a strategic move has been made to show Limbuwan and separate Limbu ethnicity.

Community leaders and political activists have done the job of making the surname more complicated than clarifying it. From the point of view of linguistic meaning, Rai (Rai = king) and Limbu (archer) are administrative titles in the past. The Limbu consider themselves part of the Hang (meaning king) dynasty.

There is a dynastic connection between the Rai and Limbu clans. There are countless proofs that Rai and Limbu belonged to the same lineage until a few centuries ago.

There are facts that Rai of Arun East started writing Limbu after Gorkha's expansion as part of Nepal's creation. The facts and evidence of historical government documents of the Shah period about 245 years ago have answered the Rai Limbu question (Shrestha, 1985).

In 1831 Vikram Samvat, the third war was between Gorkhali and Limbuwan armies. During the war, it became known that the ancestors of Magar and Limbu had the same ancestry. Rambhadra Thapa Magar, Sardar of Gorkhali Army, and Sardar of Limbuwan Army Manavit Rai, Raja Mot Rai, and Virjit Rai jointly studied genealogy. They discover their

ancestors were brothers from the same clan in Simangadh, Parsa.

There was also a proof that Sinjali Thapa Magar used to grieve for days when Limbu passed away. Then it was concluded that the Limbu and the Gorkhali faction were brothers (Chemjong, 1974). The Limbu is referred to as Rai in a historical document from two centuries ago.

According to historian Shivakumar Shrestha (1985), on Magh 8 Sunday 1863 Vikram Samvat, a red shield given by King Girvan Yuddha Vickram Shah addressed Arun East Limbu people as Rai. In his book 'Limbuwan Historical Study,' historian Shrestha claims that the practice of writing Limbu for Rai began only after that date.

A part of the red seal mentions "*Swasti Sri Rai Manjit, Thigom Rai, Souda Rai Limbu, Khamjit Rai.*" However, Shivakumar Shrestha says - while studying the red seals of the Sen dynasty kings and the Shah dynasty, the first time that Limbu was written behind the name was 'Suda Rai Limbu.' Thus the practice of writing Limbu behind the name was not before that (Shrestha, 1985).

In the 6th and 7th centuries, there was a Limbuwan state consisting of ten Limbuwans, but no historical evidence of Limbu being written as a surname. However, according to historian Shrestha, based on historical facts and evidence, the ethnicity currently called Limbu used to be addressed by the Rai surname in government documents.

Other facts support the above statement. Kajiman Kandangwa (1988), an expert on Kirat Limbu culture,

has claimed through an article based on the genealogy that Rai later became the Limbu surname. Based on the genealogy, Kandangwa claims that about seven generations ago, Kandangwa Limbu's ancestors were Tatuwa Rai, Yangdwa Rai, and Pona Rai.

Similarly, eight generations before Meyangbo, Angbuhang, Kirat Limbu's ancestors were named Rai. They were Mugam Rai, Chan Rai, Khan Rai, Sin Rai, and Tala Rai. Ancestors of Angdembe, Lauti, Innam, Tumwapo, Sherma were Koch Rai, Raj Rai, Om Rai, Pana Rai. The ancestors of Thamsuhang and Chabegu were Kwaw Rai, Langvo Rai, and Miphon Rai. Some are names from 7 generations, some from 9 and 10 generations ago. These figures are 150-200 years old (Kandangwa, 1988).

The government documents that after the expansion of Gorkha, the residents of Khambuwan and Arun River West remained Rai during Nepal's construction under Prithvi Narayan Shah's leadership. The evidence speaks of the Gorkha state giving particular importance to the Rais east of the Arun River.

They considered the Kashi clan Rai Limbu as their Gorkhali clan and mentioned 'Rai Limbu' in the red seal. Kirat Rai of Arun East was placed in the clan. Thus, in the Chainpur incident of the Gorkha-Limbuwan war, an agreement was reached between the chieftain of the Gorkhali army, Rambhadra Thapa Magar, and the chieftain of the Limbu army.

A saltwater agreement was formed between Limbu Sardar Manavit Rai, Raja Mot Rai, Virjit Rai, and

Gorkhali Sardar Rambhadra Thapa Magar. Before the pact, Gorkhali and Limbuwan's shared ancestry was researched. The Gorkhali side added Limbu to the Rai title because they viewed the Kashi dynasty Kirat Limbu as a relative. Therefore, the name Limbu implies that Gorkhali is near. The evidence suggests that Kirat Limbu was Rai (Raya) there before 1831.

Following the Treaty of Nunpani in 1831 Vikram Samvat, Shree 5 Prithvi Narayan Shah issued the following red seal after the Treaty of Nunpani in 1831 Vikram Samvat:

Swasti Shri Aage Rajabhara Samarth Shrishun Rai, Shrikum Rai, Shrijang Rai, Aru Basai Gaihri Limbu Rai's full seal is correct."

Upranta mil milantam. Yahako lagi tahalai kul chahiyo. Mero dharma man bhalo xa. Timiharu hiju pani pichha bakseka hau. Timra muluk hamra prataple timi tutu tumyang yakhang santan hau. Aja tyo muluk hamro bhayeta pani timiharu hamrai hau. Timra jahanka pichha hamile liyaun. Jajasle jeje timra khain paain ra lung wang gadh asuddhalai sab khatbat sabha suddha gari khanama hijoka timra mulukbhitraka sabai thami baksyaun.

Timiharu hamra bhardar sanga samel rahau ra maddat saghai hijo apai aap basi aye bamojim tyo muluk sambhar gari jimibhumi rahinjal timra sakha santan tak bhogye gara. Aru nau lakh kai patti timiharu hoina. Ke arthale bhanya aru raja masine hunda timiharu raja nai namasine hau. Yo timiharuko niti hamile janeko xa. Tara kurako bistar nabhima basekale tinle garyo.

Sukhimko ra hamro bha nabhayeko ho. Hamro bhala manis ra chaudharyle bol kura gari gayako xa. Unaibata kurako bistar bujhaunla. Mili timiharu aap aapungi khain pain mathi lekhe bamojim jimi bhumi jani chalan gari khanu. Hamile khose mase mani puji lyayeko devatale hamro rajkaj bhanga garos bhanya tambapatrako tasalo muluki laalmohar bandhi mathi lekhine Limbu kul bhailai diyaun. Iti sambat 1831 sal Shrawan miti sudi 22 roj 2 baar mokam Kantipur rajdhani subhaya subham.

Translation

Let us now reach an agreement. We require kinship in this situation. At its heart, my faith is healthy. We assisted you the day before yesterday. Due to your glory, you are a descendant of Tutu Tummyang Yakhang in your country. Although that country is now ours, you are still ours. We pursued your nation.

According to the decision of the special meeting, you can do whatever you want with the estate. According to our discussion, we should wash away the unholy stuff in your country. We have now delegated power to you for everything in your country of yesterday within our family.

Our representative will accompany you. Cooperate with them and watch out for them. You love your country as if it were your own. Your descendants will benefit from the property if it continues. You are not like the nine lakhs Kirat, Rai. Other kings (Rai) will perish, but you are referred to as the king and will not vanish. We are aware of your policy.

However, the situation's specifics worked as they sat in the navel. We do not have an ambush, Sukhim (Sikkim). Our gentleman and Chaudhary arrived after we finished talking. He will teach you the specifics. You may go to your land and carry out the policy described above.

The Limbu clan received a written text on top of a copper plate and a red copper plate seal. The worshipping of local gods would destroy our kingdom if we violated the treaty. The texts were posted on Shrawan 22nd, 1831, at Kantipur kingdom Subham.

Among those known as Kirat Rai by the aforementioned red seal, especially the Kirat Limbu Yakthung of the Arun East, who belonged to the same Kashi clan, have been addressed with the word Limbu in addition to Rai. It seems that Prithvi Narayan Shah has reflected the effect of the genealogy of the saltwater treaty on this red seal.

The red seal says that Kashigotre Limbu is considered his clan. Although the seal took away the sovereign rights of Rai Limbu, who was crippled, he kept the governmental rights intact. However, in official government documents, the fact that Prithvi Narayan Shah first addressed Rai with the title of Limbu is also clear from the red seal.

Nowadays, Kirat, Rai, and Limbu cultures are under the grip of political and religious movements. In the question of identity, unnecessary borderline work has been done. Understanding who, why, and how these events occur is possible. Here is the statement of an activist in this context.

Limbuwan activists claim that Limbu or Yakthung is separated from Kirat Rai. Therefore, they consider themselves only Limbu or Yakthung, not Kirat. A summary of the interview given by Dil Palungwa, a Limbuwan activist, is as follows: "The Limbuwan campaign has given special emphasis to the name Limbu.

A campaign has been started to establish Limbuwan state in nine districts of Arun East. There is a campaign strategy to separate Limbu from Kirat ethnicity or Kirat religion and make Yuma religion the royal religion" (Palungwa, 2019).

Why did questions such as Rai, Limbu, Kirat, and Yuma religion come together in Nepali political circles? While looking for its background, we have to reach outside Nepal. In this context, in a study, Jash Raj Subba, a writer from Sikkim, has brought the Yuma religion close to Christianity to make the Yuma religion a great religion (Gustavsson, 2013).

Yuma texts in Sikkim are not written in the local language, Limbu. The author has explained Uma Dharma in the English language. Philosophy of religion, Christian philosophy, and English vocabulary have been used to explain elements. The simple vision of Buddhist-Bon or Yuma has been presented as a complex philosophy. As a result, the study said that the Yuma religion had only become the elite's faith in Sikkim.

The local name for the Buddhist Bon religion is Yuma Dharma (Balikci-Denjongpa, 2003; Dutta, 2014). It was brought to Kirat Limbuwan by Ubahang, Mabohang from Tibet. Traditions such as offering

sacrifices to the deities of traditional Bon Dharma and offering alcohol have been removed in Buddhist Bon Dharma (Yuma Dharma) (Rinpoche, 1991; Gustavsson, 2013; David, Sondra, 2013; "Bon.," 2016; The Editors, Encyclopaedia Britannica, 2019).

Theravada and Lamaism emerged in Buddhism in northern Tibet in the seventh century. The guru tradition presented in the Yuma religion is the influence of Buddhism Lamaism. In place of Shaman Dhami Jhakri, Samba, and Phedangba, the main characters of the indigenous Bon Dharma philosophy, the Yumahangma guru practice has been practiced in the Yuma religion.

Guruma has been established as the representative of Tagera Ningwabhuma. Also, Hinduism and Christianity have influenced it. That will be explained in detail in the related topic.

During political or religious campaigns, the work of imposing a group's philosophy, ideas, and rituals as the owner identity of all Kirat Limbu has intensified. No campaign or ruler can easily break the ancient tradition because Kirat Limbu regards the custom of giving adoration and offering wine as adhering to the ancient Bon religion as tradition.

Even though the Yuma (Buddhist Bon) religion preached by Ubahang and Mabohang, who came from Tibet, was outlawed, offering meat and wine to deities remained unchanged. However, the Kirat Limbu community has kept Bon's practice of sacrifice or offering to the gods alive through its Shamans, Phedangba and Samba. Kirat Limbu is a nature and

spirit worshiper who cannot live without Phedangba, Samba.

Political and religious interpretations have taken hold of terms like Kirat, Limbu, Yakthung, and Yuma. As a result, these words have become politically intertwined in the Limbuwan campaign. Interests inside and outside the country are also mixed in this.

We have discussed historical and social data. Now let us look at the cultural dimension. That is self-evident. The premise that Rai and Limbu are members of the same family is Mundhum. Both consider Mundhum. Sumnima and Paruhang, believed by Rai, and Theba and Yuma, believed by Limbu, are the forms of Shiva and Parvati. The idol of both is Kirateshwara (Kirat God).

Another scientific basis is the language in that Rai and Limbu are the same. Therefore, Rai and Limbu belong to the Tibeto-Burman language family. However, more than that, the gene/ DNA tells blood, which proves their kinship.

Finally, Rai and Limbu, who have the same genealogy and culture, are called by different names based on ethnicity. That is reality. Rai is the elder brother, and Limbu is the younger brother.

Regardless of what they write as Limbu, Yakthung, Subba, or surnames for identification, they are proud to be of Hang (King) descent. In the same way, Rai is a king whose title or surname is the witness to the glorious history and traditions of the Rai ethnicity. These ruling ethnicities are currently being ruled, so they are divided.

1.7 Subba Surname

Some members of the Kirat Limbu community use Subba as their surname. Gurung and Thakali also write Subba surnames with their names. This author believes this verse should be viewed from a cultural point of view within the Kirat civilization. That is discussed in the article.

The understanding of this noun needs to be clarified in the Kirat Limbu community itself. There is no consensus about the word 'Subba.' Some consider this post a title from the time of Prithvi Narayan Shah. They associate this post or surname with the expansion of Gorkha and the creation of Nepal.

As a Subba carrier, I introduce the issue by describing a prior experience or recollection.

I am digging into my childhood from 2024 to 2034 Vikram Samvat. I spent my childhood studying at Saraswati Secondary School in Taplejung Hangpang, my village. I did not deliberately write my surname as Subba in school then. My parents and teachers must have written it carefully. Some certificates from my early primary grades mentioned the Limbu surname; after middle school, it mentioned Subba.

My classmates in school were very Khas-Arya. I used to have intimate conversations with them. They knew Limbu was a backward and violent person. It was understood that this happened because they were illiterate.

Probably to create a friendly environment in the community, there was a custom of bosom friend *Mit* between their children and the children of Khas Arya. As a result, I also became a friend of many. I kept a

close friendship with Khas Arya's childhood mates, who had a clever nature.

I want to give you a small glimpse of child psychology and an expression of social reality. It is an analysis of the social point of view of how one community used to see and understand another ethnicity in society. For example, during socialization in a society of different communities, perhaps I quickly saw the surname 'Subba.'

At that time, Limbu students who came to school to write their names used surnames like Angbuhang, Yakso, and Changbang. They did not consider Limbu so necessary to write. Financial documents and official documents were written in the surname Limbu. However, the Kirat Limbu community uses the Yakthung term instead of Limbu.

Arya-Khas, who know how to read and write, finding the family surname of Limbu sounds difficult. It is easier for them to write just Limbu in short than Limbu surnames like Angbuhang, Yakso, Samba, Changbang, and Hambang. Writing the different surnames and sub-names of Limbu is also challenging, as there are likely differences in sound, pronunciation, and spelling errors. That is why the word "Limbu" came into the choice of educated people in paper works.

What to do after reading at that time? A better option was to go to a foreign army in Malaya and India. At that time, there was a provision that the village panchayat would make documents if one needed an identity card or a recommendation to go to the army recruitment.

On the recommendation of the village panchayat, army officers would know Limbu only, not family names. So the applicant also asked them to write Limbu. In this way, the practice of writing Limbu in administrative documents continued. Those who aimed to go to the army in the future started writing Limbu when they registered their names in school.

Only a few used to write family names or surnames. In this way, the noun 'Subba' fell to the edge.

In 2034 Vikram Samvat, I moved to Kathmandu to pursue further education. I went to the Maharajgunj campus of the Institute of Medicine to study. I walked up to the form counter and asked if I may buy the form. I gave him my name and surname, Subba, in response to his question about my name. He inquired as to my last name, Subba. I responded that it was of Limbu ethnicity.

He continued to probe me. What is Limbu, exactly? I experienced some modesty. This Limbu, I said, is similar to the Rai ethnicity. Knowing Rai's nationality, he repeated his initial question, "Are you Kirat?" Yes, I replied. After that, I thought that only some of the Tribhuvan University staff in Kathmandu, who appeared to be of the Newar ethnicity, were unaware of the Limbu surname or identity.

I thought I had arrived somewhere new. Since then, four decades have passed. Today, though, things are different.

Let us now discuss the historical theme. After the land ownership Kipat system was abolished and Shubhangi land control was stripped away from the

Limbu community, the question of whether to write Subba arose. Many people complained that Subba should not have been written after their rights had been taken away. Although it appeared natural, the face was one of frustration. Is the term Subba exclusive to Kipat?

Kirat Limbu's throne has already been deposed. If so, why do you put 'Hang' after your surname, Limbus? They never get bored of bragging about being 'Hang' before. This approach cannot be called improper because it is not uncommon for children to aspire to connect with their ancestors' achievements or titles. My only concern is that our ancestors were known as 'Subba.' Why not feel proud of oneself?

After the Nepalese government made this title famous, a subset of Kirat Limbu became hostile to it. The Kipatless Limbu community was dissatisfied with the Gurkha expansion of Nepal's construction. They refused to acknowledge that the Subba surname was running within the community. As a result, rumors began circulating that Prithvinaraye Shah had bestowed this title.

In the current context, the term 'Subba' is also utilized in state administration in Nepal. As a result, many people may believe this is a Nepali term introduced by the Shah dynasty or the monarchy. This phrase appears more frequently in documents after the Gurkha expansion of Nepal's construction.

Some Limbus narrate the word Subba to describe their hatred towards Prithvi Narayan Shah, the pioneer of Nepal's unity or Gurkha expansion. They assumed anyone with the surname Subba were pro-

Gorkhali or pro-Nepal unity, which was their pet hate. Political tension and psychology of the Limbu-Gorkhali battle and treaty have been infused into the surname Subba.

A Chumlung (Limbu gathering) took place in Gangtok, the capital of the Indian state of Sikkim 1998. The meeting determined that the surname 'Subba' would no longer be written. There was a special meeting against the state for the preservation of the Limbu community. As a result, the Limbu of Sikkim agreed to write the surname Limboo/ Not Limbu instead of family surnames such as Lavati, Nembang, Samba, Yakso, Angbuhang, and others (Gustavsson, 2013).

The number of unfriendly eyes on 'Subba' in Sikkim increased dramatically. Limbu from Nepal also found out about it. Limbu, who wrote Subba, became the target of his community during the Limbuwan movement in Nepal. This writer discovered on social media that harsh attitudes were made against writing 'Subba' within the community.

The Sikkim Limbu became Limboo, but the Nepalese Limbu stayed unchanged. It did make a distinction between those who typed 'Subba' and those who did not. The division between Limbu (Nepal) and Limboo (Sikkim) writers also began.

The steps made during the Sikkim political and strategic campaign and the religious movement caused unnecessary friction and division in Nepal's Limbu population. Yuma followers who taught in Sikkim also criticized the term Subba.

In Nepal, there was a kind of Subba's boycott movement and a drive to write Limboo (not Limbu) in English spelling. The Sikkim movement has made remarkable contributions to developing and spreading unneeded and discriminatory ideas.

Let us go on to the issue of whether the term "Subba" became common following the Gorkha expansion under Nepal's construction. This inquiry prompts many questions.

For instance, is Prithvi Narayan Shah, the noun's creator? What inspired him to come up with this title? Did he work with a linguist to develop this word, or did he choose terms from the associated community's lexicon? These queries demand an investigation.

In 1831 Vikram Samvat, Prithvi Narayan Shah merged the Limbuwan state with the Gurkha kingdom. From 1779 to 1831, he ruled (the 18th-19th century).

However, before this, in the 17th century, when the Kirat king Maharaja Lohang Sen (reigned 1666-1698) established the country's borders and also divided the expanded Kirat kingdom into five large provinces, and appointed one 'Subba' to govern each territory (Chemjong, 1974). It proves that the Subba title existed before Prithvi Narayan Shah.

According to historian Iman Singh Chemjong, King Lohang Sen appointed Hang Vidyachandra Raya, son of King Bajhang of Phedap, as Subba in the fortified area east of the Koshi River, west of Tista Mahanadi, north of Jalalgarh, and south of Vijaypur. Namdung Hang was also assigned to Subba after naming Khambuwan. These four forts were east of

Tambakoshi, west of the Arun River, north of Saptari Province, and south of Tibet.

Khotang Gadhi was the capital of Khambuwan. Chongbanghang was appointed Subba by Maharaja Lohang Sen appointed Subba to oversee Saptari Province, including the land east of the Kamala River, west of the Koshi River, and south of the Khambuwan Hills. Saptari province's capital was Bhimgadhi (Bhimnagar) (Chemjong, 1974).

Including the western portion of the Makwanpur fort and the eastern part of the Trishuli Gandaki River, Maharaja Lohang Sen founded Makwanpur province and appointed Shreng Hang Rai as Subba. Based on the above, we can conclude that Lohang Sen's rule utilized the title "Subba" under the Kirat civilization before the Gurkha expansion under the construction of Nepal.

King Prithvi Narayan utilized this Subba title from the Kirat legacy, which had administrative authority. As a result, it is false to claim that Prithvi Narayan's rule began with the title "Subba." Therefore, linking the title Subba to the Gorkhali expansion under Nepal's construction is not valid.

Another point to remember is that Kirat Limbu was not the only person to receive the "Subba" title from the Shah dynasty. The Aryan-Khas caste received this title on numerous occasions from the Shah dynasty. For example, the father of linguist Bal Krishna Pokhrel held a Subba title.

However, why are no Aryan-Khas caste members using the surname Subba today? Why do Kirat ethnic groups like the Limbu, Gurung, and Thakali use the

surname Subba? Because Kirat had a Subba title even before the Shah period as a Kirat civilization's sociocultural heritage. As a result, even though Prithvi Narayan Shah bestowed the title of Subba on Khas-Arya, it was not accepted as a surname for cultural and social reasons.

The Kirat people primarily speak Tibeto-Burman and were raised under "Subba." They continue to use it. However, Subba is neither an Aryan nor a Khas word or title. Their cultural traditions or social conventions do not acknowledge it. The state system rewards them for a while, but they do not associate their surnames with their identities. It is essential to realize that the term "Subba" symbolizes Kirat civilization.

Nepali (Khas) linguistics says 'Subba' is neither a Sanskrit original Tatsam nor an imported Tadbhav word. It is also not a Khas word. Subba was imported into Khas from Kirat vocabulary, part of the Tibeto-Burman language family. As a result, it was described as an administrative status and a synonym for the Kirat Limbu people in the Nepali lexicon. The word is derived from the Kirat family's initial title. It has its origins in ancient Kirat history.

However, Kirat Limbu lacks the 'b' sound and letter, which is covered by the 'p' sound and letter. Therefore, Kirat Limbu speakers pronounce Chuksak with a 'p' rather than a 'b.' For example, they may pronounce Subba as Supba, Suppa, Subha, or Suba. Yuppa, Supha, Sepma, Hepma, Lumba, Supna, Phasuppa, Keba, Yeba, Theba, Yangba, Thungba,

Yamba, Chyamba, Teneba, and more terminology are similar.

As a result, 'Subba,' whether spoken or written, is a distorted version of the original term. However, according to its etymological background, its basic word is Saba- Sava- Sabha- Shiva (Thulung, 1985). In any case, 'Subba' is Kirat Limbu's original name. Not only that, but it is a Kirat word, legacy, and identity belonging to the Tibeto-Burman language family.

According to historian Iman Singh Chemjong, Shan-Makwan, the ancestor of the Kirat, arrived in Burma, southeast of China, in the early sixth century and established a kingdom in central Burma. They called the president 'Showbwa' (Chemjong, 2003a). Chemjong asserts that the current title or surname is Subba, derived from the same word, 'Sowbwa.'

Numerous locations in Limbuwan attest to this. For example, several rivers in the area have been corrupted by the word 'Showbwa.' In addition, according to Pong-Mundhum or Tungdunge Mundhum, the Sabhapokhari in the Arun-Barun region is also a distorted variant of the Saba-Showbwa- Pokhari (Chongbang, 2009).

The word 'Limbu' does not appear in Mundhum because it is an exonym or term used by outsiders. This term was utilized during the founding of the Ten Limbuwan kingdom in the sixth century. For an extended period, the time did not appear to be employed. During Shah's reign, the word Rai has taken its place. Limbu had red seals called Rai for Limbu (Shrestha, 1985).

Although the exact meaning of Limbu is bow bearer and excellence, it appears that the ancestor of Limbu was addressed by the word Kirat during the Mahabharat time. As a result, Limbu's historical depth is shorter than Kirat's. When the depth of the term 'Subba' is dug, the root word mentioned in Persia's history is reached to Saba- Sava- Sabha-Shiva.

The nation of Kirat was conquered by the Limbu family, who then founded Limbu. Kirat Limbu was formed from the dissolution of Limbu and Kirat. The Kirat historian Naradamuni Thulung asserted that Kirat Limbu's ancestors resided in Persia throughout Persian history. They were known as Marut, Sumer, and Kurma there. They were known as Sabians in the Sumerian region, which is now Arab. They used to worship Shiva or Linga in Arabia (Thulung, 1985).

This fact does not prove that they were Hindus by themselves. Before the Vedic era or Arya's arrival in the Indus Valley, this incident took place. Before Hindu terminology, there was. Fabric or Sabeanism was the name of the traditional religion of Arabia. The epicenter of the Saba, Sawa, or Shiva religion was in the Haramant Province (Thulung, 1985).

In such a religion, people worshiped the planets. Followers of this faith and state were referred to as Sabeans. In antiquity, the Arabs were called Bhumi, Nabhi, Sumeru, and Srinagar. The majority of the Battle of Devasur did take place on this ground, according to historian Thulung. He cited History of Persia, Volume 1, Page 101. (Percy, 1951; Thulung, 1985).

In Arab and ancient Persia, "Shiva" meant religion and race, according to linguistic history (Thulung, 1985). Therefore, analyzing how the word 'Shiva' was identified in Sanskrit is possible. Sanskrit is interpreted as a good 'Shuva' and a corpse 'Sava' with the opposite meaning.

It demonstrates that the interaction between Sanskrit-speaking Aryas and ancient Shaivism was sometimes beneficial and sometimes disastrous.

During the Devasur battle, after being beaten by Indra, Samba/ Shambar fled the plains and took refuge in the hills. He waged a 40-year-long guerrilla war against Indra to recover control. According to Thulung, the final phase of the Devasur War after Persia and Arabia occurred in Sapta Sindhu (Thulung, 1985).

Meanwhile, history tells that the Sapta Sindhu, a Marut, Asura, Das, and Dasyu lineage, mingled with Mongols and evolved into the organized Kirat race. They fled to Nepal during and after the fight with Devasur. The ancient words Sab, Saba, and Samba with Kirat entered Nepal simultaneously from the west and south.

Recent historical studies and research have provided significant support for this historical fact. Archaeology, genetics, history, and linguistics in-depth analyze the Chinese-Tibetan and Tibetan-Burmese language families. According to this research, a group of Tibeto-Burmese-speaking people from Xinhua, China, entered the Himalayan region (Nepal) via Sapta Sindhu and the plains from the west of Nepal during the Neolithic period.

Another Tibeto-Burmese-speaking group appears to have entered the Himalayas (Nepal) from the north and east of Nepal in the Neolithic period via the Brahmaputra Sikkim and Assam (VanDriem, 2005).

Ethnologue, Language of the World, a language statistics organization, has also shown maps of the various language families spoken in the Indian subcontinent, highlighting the Tibeto-Burman language family's presence in the Himalayas (David, Simons, & Fenning, 2019). The linguistic picture also supports the carry of the before-mentioned language family.

Take 'Saba Sammang' on the way back to Mundhum. Saba, according to Mundhum, signifies Monkey God or Sammang. He is Kirat Limbu's Patriarch. This 'Saba' Sammang community eventually amalgamated with the Kirat Limbu community. As a result, multiple surnames from various families were transformed (Subba, 2005).

The data above allow it to be deduced that Saba was distorted into Samba and Subba. It can be based on Tungdunge Mundhum and Saba Sammang Mundhum. These Mundhum discuss the Samba family, Tamber Khola, and Kokoha Mang Baraha Mang. The voyage of Mundhum's ancestors is comparable.

Therefore, the word "Saba/ Shiva" might have changed from its original meaning to become "Samba, Samba, Subba" in the essence of both of these Mundhums. In this, the scholar Jash Raj Subba's reasoning is a base.

Therefore, it is evident that the original name for the patriarchal Saba, Shiva, opens the way to Subba. The powerful and honorable words mentioned in Mundhum are the core of the terms Saba, Shiva, Samba, and Subba. There is no logical inconsistency. The word "Subba" has also been associated with these words because they are related to Patriarch and authority.

Based on Mundhum and historical data, "Subba" is an ancient and distinctive sign of Kirat civilization including Limbu. Before Prithvi Narayan Shah, this title existed. Since ancient times, the word has referred to a conventional social authority. This jargon is well-liked and respected in Nepal and is widely known in Nepali.

In conclusion, 'Subba' is an ancient and unique Maha (broader) Kirat civilization terminology including the Limbu sign based on Mundhum and historical evidence. This title predates Prithvi Narayan Shah. The name refers to a traditional social leader since ancient times. This terminology is well-known in Nepali and also well-liked and respected in Nepal.

1.8 Samba Ethnicity

Kirat Limbu community has about 375 surnames or family names (LimbuPeople, 2021). One of them is Samba.

According to the assessment, the Samba family has got 18 family names. Some words may be duplicates, and others may need to be noticed. Of course, a new study could update the figure.

With such a large number, all of Samba's ancestors may be the same. In this case, however,

blood-related brothers and adopted brothers (Misalbhair/ Manasputra) are brothers within the family.

According to several accounts, Samba's clan include Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, Sreng, Mudenchang, Tesyeba, Wetneba, Paksamwa, Tumsamwa, Leguwa, Sambahang, Tapmaden, and Hinahang Samba (Chongbang, 2009; SambaMingshra, 2018; Sembu, 2014; Tumbahang, 2011).

So yet, only the Chongbang, Mudenchhang, and Phyang Samba lineages are available. However, according to three genealogical studies, the Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, and Tangdappa are the closest ancestral branches.

Mangena yak is their ancestral home in Mewa Khola Samba village, Lingthang Yak. They belong to the Kashyap Gotra (tribe), the Kanshi Gotre (tribe), or the Kashi dynasty (Thulung, 1985; Chemjong, 2003a). Samba Phyang is connected to Shreng, Sulungen/ Solingen Samba, Tammaden, Labung, Mudenchang, and Mifengen Samba. All of whom are Sambasherang's descendants (SenChobegu, 2007).

According to history, the Samba family's evolution is lengthy and varied. Samba's ancestors settled in Mewa Khola and Tamber Khola between the first and fifteenth centuries BC (SenChobegu, 2007; Pandeya, 2013). As a result, Samba tribes and families arose in the Mewa Khola and Tamber Khola regions of Taplejung, Nepal's eastern Himalayan district.

They then spread in various directions throughout time. We can now declare that most Samba families have been tracked down to the status of blood-related and adopted. However, a lot of Samba families require additional ancestral research.

It is interesting to note that Munahang, the Mudenchhong Samba's ancestor, was a member of the Tibetan King Mawarong's invasion of Nepal in the seventh century. He had shown the route to the Yangmak, the Tamber Khola River's source. He traveled with Mawarong to Yangmak, then south to Taplejung to expand the organization in the Kirat nation.

Mudenchhong Samba is formed from the words Muden Lamba Hang-saba, who arrived from Tibet leading a King. Evidence shows that Munahang, who crossed the Mewa Khola River, developed the Mudenchhong Samba family. Their offspring got the name Mudenchhong Samba (Mudenchhong Samba, 2007). Kharbathak Papung is their Mangena Yak (Mabuhang, 2012). Hence, they are known as the Lhasa Gotre (route/ tribe).

Families with various Samba surnames live in the Taplejung district's Mewa Khola and Tamber Khola areas. Before the Ten Limbuwan, Shreng Samba, Samluppi Samba, Paksamba, and Samba resided in the Tamber Khola region, according to Kirat Limbu history (Chemjong, 2003a).

According to Changbang Samba's Pong Mundhum, Shreng Samba, Chongbang Samba, and Phyang Samba, all share their exact origins (PhyangMB, 2019). Analysis of this Mundhum reveals a

relationship between the Samba ancestors of Mewa Khola's Shreng, Chongbang, Phyang, and others.

History also shows that Mewa Khola and Tamber Khola were the ancestral sites of PakSamba and TumSamba, who now reside in the Phedap Chhathar Phakchamara region. However, they intentionally set themselves apart from the Samba of Mewa Khola and Tamber Khola by using the surname Sanwa (Sawa) instead of Samba (Yakso & Yakso, 2016).

Similarly, the Samba of the Leguwa tribe resides in the Panchthar district's Leguwa neighborhood. They claim to be decedents of Samba Hang, who historically ruled the Mewa Khola and Tamber Khola regions (H. S. Samba, personal communication, September 5, 2019). They write Samba. In Nepali writings, it sounds different.

The pronunciation and character of the word Samba vary due to geographical and temporal influences. However, according to the author's analysis, the relationship or etymology of the sound of Samba/ Sanwa/ Sawa/ Saba found in written speech should be Samba/ Saba/ Shiva initially.

Therefore, it is vital to recognize the old sign while understanding the etymology of the noun Samba. However, this writer argues that the Samba family surnames originated in the Kirat Limbuwan, Mewa Khola, and Tamber Khola regions and expanded from there.

Samba appears as a family name in this book and is the same word as a priest, Phedangba/ma. It may perplex the reader. Kirat Limbu wishes to differentiate between the family name and Shaman. As a result,

the sound related to Shaman Phedangba is Samba, and Samba phonetic ease to the particular family name (seems the difference in Nepali); yet, Mundhum shows that Shaman Samba descended from a Samba surname.

Samba's term was distorted as it translated from the Limbu language to Nepali and from Nepali to English. This word has become confusing due to media manipulation and individual personalization. A dozen Samba dialects have used phonetic distinction to distinguish themselves in different places and times.

The Kirat Limbu group has had a writing tradition for about a century. The writing of the Samba word after the writing tradition introduced variations or distortions. It is a challenging task.

The respective populations are becoming more aware of their culture. Therefore, on August 4, 2018, the Sambas' umbrella organization, 'Samba Mingsra Sangchungbho,' was founded in Dharan. Chongbang, Lunghim, Phenchngwa, Phyang, Koidangba, Mikkendang, Maden, Tangdappa, Mudenchng, and Leguwa are represented in Sangchungbho.

Sangchungbho's mission is to protect and promote the Mangena Yak Lingthang Yak, located in Mewa Khola Samba Ward No. 4. The meeting's objective is to safeguard and promote the stone Lingthang Yak worshiped by the Sambas' ancestors, Phembunhang. In addition, the organization's mission is to protect the ancient ancestral meeting site Hangchumlung and the Phangfangden waterfall and research Samba ancestry.

Kirat history refers to Mewa Khola in the Taplejung district of Nepal as a Sambahang-ruled region. Later, Samba was the name given to Kirat Limbu, a region resident originally from somewhere else. A place will be a toponym if it denotes a family's name or surname. According to tradition and history, the Mewa Khola and Tamber Khola regions of Taplejung are where the Samba surname originated and developed.

Senehang was Samba's ancestor, according to genealogy. Four Senehang brothers moved from Koshi Barahakshetra to Sanguri Peak, Dhankuta, Panchthar, and Tehrathum in 1388 Vikram Samvat. Senehang and his two brothers arrived at Tamber and Mewa Khola. The Samba family evolved and extended into the Samba surnames there (Chongbang, 2009; Yonghang, 2011; SenChobegu, 2007).

Senehang arrived in Mewa Khola and Tamber Khola from the Kirat and Lichchavi periods. Their descendants and adoptive brothers have grown into a family of 18 Samba members. One of them is Phyang Samba. According to the data, more than a dozen branches of Samba currently exist and are not the same as Samba's biological children.

This family contains a large number of biological brothers, as well as several adoptive brothers. Chongbang, Lunghimba, Phyang, and other children of the same biological father, whereas Tangdappa and Mudenchhong Samba are adopted brothers (Chongbang, 2009; Mudenchhong, 2007).

Senehang grew into numerous Limbu ethnicities. According to genealogy, Yonghang, Jabegu, Lingden,

Thebe, and other names were descended from Senehang in the Panchthar, Taplejung, Tehrathum, and Dhankuta districts (SenChobegu, 2007). During the same period, Senehang, which entered the Mewa Khola and Tamber Khola, created Samba tribes such as Chongbang, Phyang, Lunghim, and others.

The facts above are supported by ancient history from India and Nepal. Between 1700 and 1500 BC, Arya traveled to Sapta Sindhu and India. They arrived at the East Sindh River's banks. At that point, the Kirat Asuras had already established a prosperous kingdom. Samba was an eminent Kirat-Asura king then (Nahar, 1956b; Mabohang & Dhungel, 1990).

It is stated in Rigveda Richa 2.13.6. "Yah Shatan Shambarsya" refers to destroying one hundred Samba- Shambar and Namuchi. Those were samba-related events. In a battle, the Aryas vanquished Kirat Asura King Samba. The Kirat-Asura monarch and his followers fled east after being defeated in battle. They created a Kinnar State there (Sankritiyan, 1951).

Kinnar is currently known as Himachal Pradesh in India which is seen west of Nepal on a map.

Many Mongols arrived from the north during the Devasura War. Kirats and Mongols shared ancestors such as Asuras, Das, and Maruts. As a result, a massive Kirat race arose. They spread southward after migrating from there (Chemjong, 1961).

Naturally, the Ganges River was the primary route for human migration to the Ganga Plain and Assam. Because of the lush terrain, the population spread quickly. The Kirat took this route and eventually settled in Nepal (Chemjong, 2003a).

That is how the Samba ancestors' voyage was demonstrated by history and genealogy.

1.9 Samba, a meaningful phrase

The foundation of Samba's etymology is deep-seated. It has a distant relationship with the Shiva/ Sab/ Saba religion prevalent in ancient Persia. We get the intensity of this noun on various grounds.

Persian History: Arab land was the meeting place of East and West in ancient times. Asura of Arabia and Fasi of Phoenicia were skilled sailors. Arabia was the trade route between India and Egypt, and Yemen was the universal mart. Arabians lived a luxurious life. They used to use elephant bones in the windows and doors of the house.

In ancient times, Shiva was worshiped in an Arab land, which religion was considered Saba, Sabeanism, and Fabaism. Its followers were called Sabeans. According to legend, this Shivalinga was white but turned black when a sinner touched it. It was the center of the Saba/ Sawa religion in the province of Haramant. According to the history of Persia, it was customary to worship planets at that time (Thulung, 1985).

At that time, there were vast sandalwood forests in Arabia. Hom, Yagna was performed there on a large scale. When sandalwood was burnt and the Hom Yajna was performed, the aroma spread to Egypt. It is mentioned in Persian History (Part-1) that the poet Milton in his poem *The Ideal Treasurer of Africa*, used to spread the fragrant air of Arabia and warm the ocean (Thulung, 1985). That proves that Yagna was

at its peak in Arabia in ancient times (Percy, 1951, p101).

Qatar in Arabia was the Kedar of Hindu mythology. The Kshirsagar of the Puranas was the Persian Sea. Above Kedar was Sheb, and below Kedar was Bidu. All the temples there were built by Sabeans and not by the Indian Aryas. Srinar, mentioned in the Puranas, is north of the Persian Gulf. Srinar and Sumer were in this area during the Vedic period. In the mythological period, Arab names were Bhumi, Navi, Sumeru, and Srinar (Thulung, 1985).

According to Persian history (part-1), most of the battles of the Devasura War took place in this land (Percy, 1951, p101). Moreover, Persian history tells that the word Shiva or Shab was used as a religion in Arabia and ancient Persia. Therefore, it can be analyzed that in the distant past, the influence of the words Shiva, Saba, and Saba spread through the tongue and reached Nepal.

According to historian Imansingh Chemjong's History of Kirat (2003b), the Kashi dynasty lived in Media, the southwestern part of Persia, at the beginning of Kirat. They ruled Babylon before 1570 BC. In 1300 BC, the Elamites drove the Kashiites out of Babylon. Then the Kashi dynasty headed east under the leadership of Namdiwer Royal priest.

They arrived at Golku/ Goku in Afghanistan, i.e., present-day Kabul. Namdivar died there. Before he died, he preached to his disciples and group. Sin increased in the world; resentment increased among brothers; he taught them not to quarrel with each

other. He also gave the group's leadership to his two sons, Dulyu and Lipli (Chemjong, 2003b).

Their sphere of influence at that time was present-day Afghanistan, Jammu- Kashmir, and Karakoram. While living there, they were divided into two groups. First, a group separated and settled between the Ganga and Yamuna rivers. They established their kingdom there in Banaras, Sukigangaji, and ruled for 12 generations. According to the historian Chemajong, this group is the Kirat language-speaking Kashithangba/ Kanshigotre/ Kanshi dynasty Kirat family.

Geography: Footprints indicating Shiva/ Sab/ Samba are found in Kirat-affected areas. There is a district called Samba in Jammu and Kashmir, in the Karakoram region of Jammu and Kashmir, divided between Pakistan, India, and China. Why can't we assume that the word samba is just a coincidence? Because there is another district called Kathuwa nearby in the state of Jammu and Kashmir.

Kathuwa is a particular wooden vessel for storing liquor in the Limbu language and culture. The author argues that there should be a relationship between the popular nouns of both Kirat Limbu and geographical locations. Those places can be found by anyone who searches on the geographical map by the search engine.

Therefore, the words Samba and Kathua are still found in Jammu-Kashmir on the route shown by history, so the footprints of Samba or Samba are considered geographical names as a living remnants.

The presence of Kirat Limbu there confirms the mentioned thing. It should be remembered that Kashmiri Limbu still exists in the Jammu and Kashmir regions (Limbu translation services, n.d.).

Indian History: According to Indian historian Bhanusingh Nahar, after 1500 BC, Arya entered Sapta Sindhu and India. When the Aryans entered India, a prosperous kingdom of the Kirat Asuras was established on the banks of the Sindh River. At one time, there was an influential Kirat-asura king named Samba. However, the Aryas later defeated him in a battle (Nahar, 1956).

Sankrityayana mentioned that the Kirat-Asura moved to the east after being defeated in the Devasuras battle and established the kingdom of Kinnar. Which nowadays is called Himachal Pradesh of India (Sankrityan, 1951, p20). The Mongol race entered there from the north and mixed blood. Then a vast Kirat breed developed (Chemjong, 1964).

From there, they gradually moved towards the east. The travel route from the Himachal through the Ganges to the Gangetic plains and Assam was accessible and popular. Some Kirat entered Nepal through the Himalayan territory through this route and started settling (Chemjong, 2003b).

Vedic Accounts: In Rigveda Richa 2.13.6, it is described that a hundred cities were destroyed in the war "*Yah Shatan Shambarasya Bhaktashamaneva Purvihi:*" The city of Sambar (Samba) and Namuchi may have been included. After being defeated by Indra, Sambar entered the hilly region from the plains.

Hiding there, he repeatedly attacked Indra for forty years to regain the kingdom.

Thus, historian Thulung says that after Persia and Arabia, the last battle of the Devasura War took place in Himachal (Thulung, 1985).

Kirat history says that the Samba king and his followers entered Nepal after being displaced by Arya. By then, the Mongols had mixed with the Kirat race, known as Maruts, Asuras, Dasas, and Dasyus. History tells us that the Mongol- blooded Kirat dynasty was transformed into an organized Kirat dynasty. Therefore, in the distant past, Shiva/ Sab/ Samba/ Sab/ Saba Varna (Phenome) entered Nepal as a bloodline and cultural influence along with the Kirat race or ethnicity.

Even though this noun has endured distortion, it has continued the ancient culture and ancestral relationship.

Archaeology: The ancient artifacts found in Jumla are fascinating. Researchers have found artistic stone sculptures of stone age people and cows at Sambalol in the Jumla district. Archaeologists found these sculptures comparable to the artistic stone sculptures at Kokoha's head in the Baraha region (Oli, 1988).

On this basis, the people living in Jumla Sambalol and Kokoha Barahkshetra were of the same culture or race. Since there is Samba in the name of Sambalol, it can be analyzed that Samba- Shiva may have been the ancestor of that place.

There is still Liwang village in the Rolpa area under the Jumla civilization where Sambalol is located. Samba village and Liwang village of Taplejung district

are also found there. Thus, Sambalol village and Liwang in Jumla are found in the same area, and Samba village and Liwang village in Taplejung are not just coincidental but meaningful.

Social, cultural, and biological relationships may exist between the people living in Sambal and Libang villages of Sambalol, Libang, and Taplejung districts under the Jumla region. So Sambalol may symbolize Samba/ Shiva in the Jumla region.

Based on the facts, it can be assumed that someone came to Koshi Baraha, Kokaha, via Jumla before Samba, on the journey from Sapta Sindhu to Ganga Plains. Samba Mundhum discusses Kashi, Tamakoshi, and Sunkoshi Koshi Baraha regions. It is mentioned in the Mundhum that their ancestors took the Tamber Khola route from Koshi Baraha Kokaha and reached Mewa Khola, Tamber Khola.

Saba Sammam Mundhum describes Tamber Khola, the Saptakoshi River, and the Kokaha Baraha area. It is in Mundhum, flowing from the Sabah Sammam hills and reaching the Baraha region. Experts say this Saba Sammam was merged into the Yakthung ethnic group over time (Subba, 2005).

Tungdunge Mundhum also gives details of Koshi Baraha Kokaha, Tamber Khola, and surrounding areas. Since this Mundhum is the root worship of the Samba family, there is a connection between Saba Sammam, Tungdunge Dev, and the Samba family. As a result, the word Saba is related to the word Samba. Therefore, it can be analyzed that the word Saba has merged into the Samba surnames in the

context of the above saying that Saba Kirat merged with the Limbu tribe.

The ancestors of the current Samba reached Mesopotamia, Persia, Golku, Sapta Sindhu, Jumla, Ganga Plains, Simangadh, and Barakhshetra. They reached Taplejung Mewa Khola Samba Lungthang Yak through history and Mundhum.

The Limbu of this Samba tribe, who believe in the ancestral god Tungdunge Sammam and familial Saba Sammam, also worship Mahadev Shiva as Thebasammang/ Thebahangsamang and Shaktimata Yumasammang. So that shows the relationship between Samba, Saba, and Shiva.

Mundhum: According to an origin, Mundhum, i.e., in Lungdhung Lelep Taplejung, there were Susuben Lalaben's son Chuchchuru Suhampheba and daughter Tetlara Lahadangna. They had seventeen children. At one time, they selected their children in sieves. Nine people were selected and trained (Mabuhang, 2012).

As a result, nine Sambas were prepared. During the partition, those Sambas were taken to the father's side. Mundhum says that those nine Samba brothers have spread Shaman knowledge, tradition and lineage.

Eight brothers, including Setchere Senehang, entered the sieve at that time. They were sent to the mother's side (Mabuhang, 2012). Chongbang and Phyang Samba consider Setchere Senehang as their ancestor. It is known that the name of the place is Samba Toponym from their name in Mewa Khola,

Tamber Khola area, where the Samba surname is spread.

Kirat Limbuwan History: Ten Limbuwans were formed in the Kirat kingdom in the sixth century. History tells us that Samluppi Sambahang ruled the Tamber Khola area, and Shrenghang/ Sirenghang ruled Mewa Khola and Maiwa Khola (Chemjong, 2003a). Based on the facts, Sambas were extended in ancient times in Tamber Khola and Mewa Khola.

Another notable thing is that the ten chieftains who formed the ten Limbuwans entered Kirat through Sinyuk (China), Burma. They were accompanied by three sambas (priests). Those Samba are considered by Lingden genealogy as ancestors of Senehang (Lingden, 2010).

On the other hand, according to the genealogy of Chobegu Sen Limbu, the names of Sen Chobegu Limbu, including Yonghang, Chabegu, Lingden, and Samba, developed from the Sen dynasty (SenChobegu, 2007).

Let us analyze the linguistic analysis of Samluppi Samba, the ruler of Tamber Khola, one of the ten Limbuwans. The place's name, 'Samluppa,' is also a toponym. The composition of the character is Limbu language 'Sam'/ 'Samlo' meaning song, and 'Bapa'/ 'Kebapa' meaning a man who sings. It means a person who can establish a relationship with the soul by singing, something only Samba can do.

A field visit discovered that people with such abilities lived in their village Samluppa, and Samluppi Samba lived there. Samluppi Samba claims to be

Kashigotre (K. Tigela, personal communication, August 15, 2019).

According to the historian Chemjong, during the ten Limbuwan formations, people from the Samba, Sireng/ Shreng/ Sering, Chongbang, and PakSamba ethnic groups lived in Tamber Khola and Mewa Khola (Chemjong, 2003a). It shows that different Samba surnames were developed in the Mewa Khola and Tamber Khola regions before the sixth century.

Genealogical background: According to Lingden Genealogy (2010), a group from the Sichuan/ Kham province of China came to Assam through the Patkoi mountain in the sixth century. From there, they descended to the Ganga Plains. There was an influence of Hinduism at that time. Some Kusangs, Mongols, Shakas, and Yavanas had adopted Hinduism.

However, the ten Sardars who came down to Ganga Plains through Assam did not want to accept Hinduism. So, abandoning that place, they entered the mountainous terrain in the northeast. There were three priests with them. The names of the priests were Phejiri Phedangma, Sambunghang Inglip Hangsamba, and Sammundhum Yepmundhum (Lingden, 2010).

In time, ten Sardars, with these three priests, formed ten Limbuwans in the Kirat country. One of the three priests who came at that time was Sambanghang Ipaling Hangsamba. The Lingden genealogy claims that Hangsamba, one of the three priests of the Ten Sardars, was the ancestor of the

current Samba. They belonged to the Kashi dynasty (Lingden, 2010).

In this context, other genealogies have said that the ancestor of various Sambas, including Lingden, Yonghang, Chabegu, and Phyang, was Senehang, the Sen dynasty (Yonghang, 2011; Chongbang, 2009). Further study is needed.

What is also clear from the genealogy is that before the 6th century, the Sireng/ Shreng Samba, Samluppi Samba, PakSamba, and unknown Samba lived in Mewva Khola, Tamber Khola area. The name of the Mewa Khola area ruled by Sambahang is also the historical basis of their title Samba Toponym, supported by folklore.

This fact is also confirmed by the Chongbang Samba genealogy (Chongbang, 2009). According to the Chongbang Samba genealogy, their ancestors came and settled in this area and went to live as Samba in the name of their ancestor SambaSereng. Their children later came to be known as Samba. That is how the Samba has remained.

According to the genealogy, among those who became Samba, the descendants of Senehang Rai were Chongbang, Lunghim, Phenchchangwa, Phyang, Koidangba, Mikkendang, Mudén, and Tangdappa (eight) Samba. Therefore, the above events answer how Phyang originated from Samba.

Shreng has come first of the eight sub-groups mentioned above. Since there is Shreng Samba's rule in Mewa Khola, there is an indication that Shreng Samba lived first, and the toponym of the place is Samba.

It should be remembered that according to the Yonghang genealogy, the ancestors of eight sambas, including Yonghang, Lingden, Thegim (Chobegu/Jabegu), and Chongbang, were part of the Senehang Sen dynasty. In 1388 Vikram Samvat, they went to the Tamber River north of Chatara Chaudandi via Koshi, Sanguri, and Dhankuta (Yonghang, 2011).

Pung Mundhum of Chongbang Samba considers Shreng a Thebasammang ancestor (Chongbang, 2009). Before the analysis, different generations of Samba came in groups in different periods and became Samba.

Adopted brother: Now, let us look at a fascinating historical event of the 7th century to understand more about the etymology of Samba ethnicity. In the 7th century, when the Tibetan prince Maranghang attacked Nepal, Munahang and his descendants or followers entered Nepal through the head of Tamber Khola, Taplejung Kirat Kingdom.

Munahang was the ancestor of Mudengchhong Samba, who brought Maranghang King from Digarcha to Nepal. He showed Maranghang the way to the head of Tamber Khola. From there, King Maranghang went to Dolakha to invade Nepal and Kirat's land. Munahang fell down Taplejung from the head of Tamber Khola.

The locals addressed his descendants and followers in Taplejung as Muden Lam Hang-Sa-Ba, who showed the way to the king. Due to this corruption, Mudenchhong Samba has remained (Mudenchhong, 2007). In this way, Mudenchhong

Samba was established as an adopted/ misalbhair brother in the Samba family of Mewa Khola.

Samba Shreng- Saratappa: Based on historical facts and Mundhum, the estimated time when Sambashreng Mewa Khola, the ancestor of the eight Sambas, reached the Samba region was in the late fourteenth century or the beginning of the fifteenth century.

Descendants of Samba Shreng got the surname Samba due to their ancestral lands. Due to the mentioned facts, Shreng Samba or any other Samba lived there, so the place's name was Samba. He is the ancestor of eight Sambas, including Sambasereng/ Saratappa Phyang. Genealogy and Mundhum say that Mewa Khola Samba's toponym was formed from them.

Samba Toponym: Samba Hang first came to Mewa Khola Tamber Khola areas and was named Samba village. It takes work to give a specific answer. However, Hemsagar Leguwa Samba (Samba), a member of Leguwa Samba, claims that his ancestor Leguwa Samba was a historical Samba Hang and later descended from Tamber Khola, Mewa Khola to Panchthar (H. Leguwa Samba, personal communication, September 5, 2019).

The ancestors gave the toponym Samba village of Mewa Khola based on historical data and Mundhum analysis. Therefore, the site's toponym was most likely given by ancestors like Shreng Samba, Samluppi Samba, PakSamba, TumSamba, Leguwa Samba, and others.

1.10 Mewa Khola, the birthplace of Samba

Mewa Khola in the Taplejung district is the birthplace of the Samba family. The name of this place is derived from the name of the River Mewa Khola that flows there.

Mewa Khola refers to the place and the name of the river. This noun is famous in Kirat history. This place and the name of the Samba clan are mentioned when Ten (Das) Limbuwan was formed in the sixth century. From this, it is known that this place was named before the sixth century. The place was assumed to be named in ancient times because of Kirat legends and myths.

Recent question: After federalization in the country, Mewa Khola has also started to be called Mikwa Khola. Ancient Mewa Khola has been corrupted due to the aspirations of Limbuan identities. Mikwa Khola means river of tears in the Limbu language.

Why and how was the ancient Mewa Khola called Mikwa Khola? What kind of lineage secret is hidden inside the Mikwa Khola? Mewa Khola and Mikwa Khola, which is older? Were historical facts not forced? The article will focus on this question.

Kirat Folklore: According to Rajesh Rai, an author of Kirat folklore, among the children of Rodu Kirat, Khambuhang and Mewahang separated from Barahakshetra and headed towards the head of the Tamber River (Rai, 2005). They also took their pet

goats with them. They also carried the bow, which was the primary weapon they needed.

Brother Khambuhang went up first. He suddenly reached a place called Kholung (Khowalung) on the way. His path was blocked there. Kholung Dev stopped the advance by Khambuhang. Khambuhang worshiped Kholung Dev to let me go ahead.

Kholung also said that he would please by adoration and let him go. Khambuhang looked around and saw a *Mankho* bird sitting on a tree. He shot that bird with his bow and offered it to Kholung Dev. Only then Kholung opened the road to Khambuhang. Then Khambuhang proceeded.

Later, Mewahang also arrived at that place following his brother Khambuhang. Kholung God interrupted him similarly. Mewahang asked his brother - "Brother! How did you open this road? Please tell me the solution, either!" After listening to Brother Mewahang's words, Khambuhang thought of the sin in his heart.

Thinking that his brother would take away his share, Khambuhang told his brother Mewahang the opposite. Khambuhang told Mewahang that the way was opened after he cut off the little finger of his younger sister and offered it to Kholung.

Brother believed his elder brother. According to the advice of his brother Khambuhang, Mewahang cut off the little finger of his younger sister and offered it to Kholung God. After cutting her finger, much blood flowed from her pregnant sister's hand.

The goat started licking the blood that flowed from the hand. His sister died of bleeding. Mewahang and

his children promised not to eat goat's meat because the goat ate the sister's blood.

Linguist Pokharel considers the tradition of avoiding goat meat as Chaag or Kashi influence. Due to the influence of ancient Kirat ancestors living in Central Asia, some Kirat Rai and Limbu taboo goat meat (Pokhrel, 1998).

After the death of his sister, Mewahang was sad. Gradually he understood his brother's intentions. After his brother did not give him the right advice, he went to the head of the Arun River. Mewahang reached Tibet and stayed for some time. Returning from there, he descended to the foot of Gel Jumma mountain.

One day he saw a deer there. So he went down to Kirat Country hunting deer. He reached Bhojpur through Arun, Varun, and Sankhuwasabha. He offered the heart and liver of the deer he killed to the Shilichung mountain. Shili in the Rai language means high Chung means mountain.

This Shilichung is currently in the Bhojpur district. Kirat legends indicate that Khambuhang's brother Mewahang or his descendants spread to the Arun-Varun areas, Sankhuwasabha, and Bhojpur.

The above folk tale is a popular narrative in the Kirat Rai community. Arun, Varuna, and Mewa Khola sources mentioned in folklore belong to the same region. There is a reason to assume that a river in Mewahang's hunting area is named after him. Arun-Barun region was the playground of the Kirats. Tungdange Mundhum of Samba also tells about this.

Kirat Genealogy: From Mewahang, the toponym came from Mewa Khola. The basis for confirming this

hypothesis is in the fable mentioned above. Rodu Kirat's genealogy (Thomrom, 2001) can be taken as a fact to confirm this further.

According to the genealogy, Khambuhang (Eldest), Mewahang (second), and Metnahang Limbu (third) were brothers. This detail can be seen in the Rodu Kirat genealogy in this book.

According to the Rodu Kirat genealogy, the present-day Chamling, Bantwa, developed from Khambuhang. Mewahang, Lohorung, Yamfu, Yakkha and Athpare Rai developed from Mewahang. Similarly, Limbu evolved from the third brother Metnahang. The genealogy shows Sunuwar from the fourth brother Anglewa and Dhimal, Meche, and Naga evolved from the fifth brother Merati.

It is known from the genealogy that Mewahang in the Arun Barun areas was a Kirat ancestor who covered from Mewa Khola to the Silichung Bhojpur area. Mewahang, Lohorung, and Yakkha's descendants live in the same area.

Thus, as his descendants spread around it, Mewa Khola coinage became the land of the Mewahang family. The firm basis of this is the residence of his children in that area until now.

Mewahang was Limbu's younger brother. That is, he was established there before Limbu. Therefore, Rodu Kirat's genealogy supports the hypothesis that the name of the river became Mewa Khola by adding his name or family name. The said family tree can be seen in Kulung Rai's genealogy.

Legends, genealogy, and Mundhum have made the following clear. (1) The ancestral branches of Rai,

Lohorung, Yamfu, Yakkha, Athapare Rai, Limbu, Sunuwar, Dhimal, Meche, and Naga are genealogically close (Thomrom, 2001).

(2) Since Mewahang was earlier than Metnahang (Limbu) in the Mewa Khola region, Mewahang is the elder brother of Metnahang (Limbu). The Kirat word Mewa Khola is considered older than the Limbu word Mikwa Khola

(3). Rai's title, or surname, was later transformed into the Limbu surname (Shrestha, 1985).

Folklore: The science of studying folklore, is called folklore in English. Folktales are created based on a particular event. Scholars believe folklore was created to convey history, truth, and benevolent messages. Folklore is a scientific genre that studies folklore's origin, decoration, and purpose. Folklore includes spiritual, moral, social, political, and economic values and beliefs (Smith & Buxton, n.d.).

The story pays attention to making the theme memorable and popular. In folklore, various metaphors convey the deep meaning and impact of events. For example, in folklore, a frog does not jump; it speaks like a human, walks like a human, and even stones and leaves speak human language. If we cannot analyze the various symbolic meanings existing in folklore, we are in a whirlpool (Pokhrel, 1998).

Therefore, folklore cannot be taken directly as evidence but can be used as a basis. It is crucial to comprehend and adequately analyze the folklore's narratives, incidents, and messages. Historical facts, evidence, and genealogy untie the knot of folklore.

Language and Communication: We must comprehend the complexities of language and vocabulary. Friedrich Max Muller, the famous linguist, was the first to discover that language can become ill or that words can become corrupt. He made this claim based on a comparative analysis of many languages. For example, in a speech, the meaning of words in ancient writings has been altered. He also discovered that a word could have different meanings in different contexts.

The Nepali word 'oil' is a good illustration of how the meaning of a word may be expanding. Initially, this term only referred to mustard cooking oil. Oil now includes both gasoline and non-edible oil. Many times, language has symbolic meanings.

For example, 'Bal Bahadur ate Siltimmur' denotes the death of Bal Bahadur. It is, however, a fruit used to prepare pickles or medication. In the community, there is a practice of producing medicine and giving it to humans and animals.

Because language is communication, it is critical to understand the language communication process. Any message, according to communication theory, passes through the sender-medium-receiver cycle. A new notice is delivered if there is noise in this communication process.

Folk literature has degenerated as knowledge has been passed on to one or two more ears. That is why folklore is so diverse. For example, when someone says one thing, it sounds different when one ear has passed many ears.

A reader wishes to tell a folktale so the listener will remember it. The phrase the river is smooth or flowing has a general meaning that is often overlooked. People remember when the river speaks like a man. People always remember to mention the mountains, the sea, the stars, or the Sun using human language. That is why the metaphor is such a well-known figure in folklore.

What is meant is that the meaning of any folklore character or theme should be appropriately investigated or grasped by the researcher. One must be aware of the information communication process and the noise that may occur.

The siblings are shown in waves in the above genealogy. Based on the wave of the picture, many readers realize they are the offspring of the same father or mother. This comprehension needs to be completed. To comprehend the ancestry depicted in the genealogy, one must consider mythological and historical times.

Genealogy includes non-descendant people to draw their descendants in the Puranic period; such children or brothers are Manasputra/ Adopted or Misalbhair. Manasputra is also the clan's leader. The offspring of the same father are not the sole siblings in the Limbu ethnic ancestry. There is the work of creating or adopting brothers inside the clan.

Explanation: Lohorung, Yamfu, Yakkha, and Athpare Rai are Mewahang's children. Old Khambongba families include Athpare Rai and Yamfu. The Mewahang family are elder brothers of the Metnahang or Limbu family (Thomrom, 2001).

Lohorung and Yakkha can currently be found in the Arun Barun region: Kirat mythology, Kulung Rai genealogy, and the existence of Mewahang all run parallel. Thus, First, Khambuhang, second brother Mewahang, and third brother Metnahang (Limbu) arrived in Mewa Khola, Arun, and Barun areas.

Due to a significant familial or group issue, Khambuhang and Mewahang, two brothers, may or may not be offspring of the same father. In legend, the sibling who comes first or last sets the order according to seniority.

The older brother, based on arriving at a place first, and the younger brother, based on arriving later, are not the children of the same father by birth as what is shown above in the folklore and genealogy as an elder, second, third, fourth, and fifth or younger. Genealogy symbolically identifies prehistoric characters.

As a result, the individuals depicted in the folklore and genealogy as an elder, second, third, fourth, and fifth or younger were not, in fact, siblings but relatively older brothers based on arriving at a location first and more youthful brothers who were coming later. Genealogy leaves a symbolic impression on prehistoric personalities.

Khambuhang, also known as Khambokma/ Khambongba or Bhumiputra, are Kirat people who lived in the Kashi Ganga plains. They identify as the Kashi clan or the Kashigotra (Chemjong, 2003c). The history, Mundhum, and mythology all point to the Kashi clan as the first to settle in the Mewa Khola area. The ancestry of Rodu Kirat backs up the

previously stated statement. The origin spread, and transport theory of the Tibeto-Burman language family, which includes the Kirat-Limbu language, and linguistic genetics support the information above (VanDriem, 2005).

Mikwa Khola: In the Limbu language, Mikwa means tears. Then to whose tears was this water of Mewa Khola compared? That is, based on Mundhum, Mevakhola was called Mikwa Khola. We find the answer to this question in genealogy and Mundhum.

According to the Mudenchhong Samba genealogy (Mudenchhong, 2007), the Maranghang of Tibet Digarcha attacked Nepal (Kathmandu) and Kirat Limbuwan. He built a fort at Dolakha before attacking. Munahang showed him the way down to Nepal from Tibet. It is from him that Mudenchhong was born.

Munahang accompanied Maranghang to the head of Tamber Khola. After showing the king the way to Dolakha, he passed through Tingtawa Gorge and arrived at Tokpe Gorge. When he descended to South Kirat Limbuwan province, his entourage, especially the older adults and women, were affected by hunger, thirst, tiredness on the way, and the journey's hardships.

They shed many tears on the way. Reaching Mewa Khola and pointing to the river, Munahang indicated that your tears flowed like this river. After reaching Mewa Khola, they took a deep breath. They saw drops of water falling like tears from above. They felt their tears mixed with the water of the river.

They first crossed the river with the goat they had brought with them while crossing the river. The

Munahang family named the Goat Bridge Medatarang 'Goat Crossing Bridge'. In the Limbu language, 'Meda' means goat, and 'Tarang' means bridge. The Mudenchhong Samba family remembered Mewa Khola as the Mikwa Khola, where tears fell to perpetuate the memory of the painful journey.

The author's attention has been drawn to the historicity of the above interesting historical events. From this, it is clear that the Munahang family was first called Mewa Khola as Mikwa Khola.

The Munahang or Mudengchhong Samba family from Digarcha Lhasa entered Kirat Limbuwan in the 7th century. Anshubarman died at that time (640 AD). As a result, in the 7th century, Maranghang invaded Nepal, the Kirat Limbuwan, and Northern Bihar (Chemjong, 2003c). Mudenchhong Samba accompanied him.

The Kirat country, ruled by eight Rais, was conquered by ten Sardars in the sixth century. Then they ruled the conquered territory by forming ten Limbuwans. The ten regions of the ten Limbuwans were Thum. Historian Imansingh Chemjong has mentioned the names and jurisdictions of ten Limbu Sardars in Kirat History.

According to this, the ruler of Mewa Khola Thum was Sirenghang/ Srenghang. In the 7th century, Maranghang conquered ten Limbuwan, Nepal, and North Bihar. At the same time, Mudenchhong Samba entered Kirat Limbuwan. Maranghang reorganized the conquered territories (Chemjong, 2003c).

That clearly shows that Mewa Khola was an established region in the sixth century. However,

according to the genealogy, Mewa Khola was called Mikwa Khola by the Mudengchhong Samba family in the seventh century. So Mikwa Khola was the Mudenchhong Samba family term renamed to the ancient Mewa Khola, which is currently covered by identities as a garment of originality, which politics have muddled.

Mundhum: Mundhum is widely found to support that Mewa Khola is an ancient and original name. According to Pong Mundhum of Chongbang Samba and Phyang Samba Origin Mundhum (PhyangTB, 2019), their ancestors belong to the Saratappa in the Mewa Khola region. In Mundhum, the area is referred to as Mewa Khola.

Tungdunge Mundhum of Samba also says that Samba's ancestors Tungdunge traveled Dhankuta, Tehrathum, and Arun-Varun of Sankhuwasabha and passed through the northern part of Taplejung and reached Mewa Khola where Maden/ Omdin Samba asked about God. All Samba including Sulungden in Mewa Khola welcomed and honored their ancestral God Tungdunge, according to Mundhum (Chongbang, 2009).

Mewa Khola place is mentioned in Kirat Limbu Mundhum. There is no mention of Mikwa Khola anywhere. Therefore, the name of the river that flows in the Samba-dominated area was Mewa Khola. The facts and figures of Mundhum and Kirat's history say that Mewa Khola is the same.

Discussion: Kirat folklore, Kirat Rodu genealogy, and descendants of the Mewahang family are still scattered in Mewa Khola, Arun, and Barun areas, so

the land of Mewa Khola Mewahang has confirmed the toponym. The younger brother of Khambuhang (Rai) and the elder brother of Metnahang (Limbu) were Mewahang, and their family coined the Mewa Khola area. The name of the river flowing in that area is also Mewa Khola. It reflects the successive presence of the Rai, Mewahang, and Limbu families.

Calling Mikwa Khola for Mewa Khola is merely a case of one family's clan instinct, which has grown stronger as Nepal has embraced federalism. The Mikwa Khola noun reflects the entry of Mudenchhong Samba. That erases the presence of ancient Mewahang.

In other words, Mikwa Khola intends to recall the event of Tibetan king Maranghang and the Munahang group winning ten Limbuwans as a glorious history by replacing the well-known toponym of the indigenous Mewahang.

It is a common misconception that using Limbu-friendly words is indigenous to the Kirat Limbuwan area. We should take care of the chronology of historical events. Without understanding the history, genealogy, and depth of the word, the political campaign has impulsively established the strategic questions that have only come to the surface without understanding the background of the land.

Corrupting any ancient name is a suicidal step. Mewakhola, which means river or region, is understood by people of all languages, castes, and ethnicities. As a result, Mewakhola is the local, original identity and historical foundation.

1.11 Kirat

Background: Ethnic and racial colors are mixed in the word 'Kirat.' As history turns, this word also refers to a particular civilization and culture. A racial and biological genealogy has been formed within this noun based on their behavior from a socio-biological standpoint.

Race: Looking at the racial distribution of Kirat in anthropology, they are spread from Sumer in Mesopotamia to the Himalayas through Sapta Sindhu. Even though there is a local cultural influence on the ancestry, they are bound by specific beliefs and culture.

Even though racial identity is essential in the international world, ethnic identity is recognized within the country. The consciousness of this ethnic identity has now become self-centred. As a result, the scope of the Kirat definition has needed to be expanded in practice.

Anthropology considers the Kirat to be a Mongoloid race. It is based on biological and physical aspects and remains silent about the interbreeding and cultural influence on social development. The vast human family mingled in different lands over a long period.

As a result, they got social and cultural impact from each other. Some people from the mixed Kirat and non-Kirat communities went to the Kirat section, while others went to the non-Kirat team. Therefore, ethnic identity has become critical.

Anthropologically constructed race means Negro (black race), Caucasian (white race), or Mongol

(Asian). Scientists have found only a 0.1% difference in the genes in their body cells. Although anthropology calls humans a Negro, Caucasian, or Asian (Mongolian) race, sociology calls them different ethnicities, but biology considers all human beings to be the same human race.

Let us consider how racial signs have developed in humans. There have been various studies on this. Within about 100 generations, i.e., 2500 years, fundamental physical differences exist in a human's structure, such as skin color and hair. (White, 2016).

The scientific world used the term race to study the characteristics such as skin, eyes, nose, and facial features developed in humans due to natural and environmental influences over thousands of years of human evolution.

Ethnicity/ Caste: Race, ethnicity, and caste nouns are socially constructed nouns and concepts. It has a profound impact on society. Ethnicity, invented by sociology, and race, born by anthropology, are nouns for social studies. These words have their specific areas and boundaries. State administration, the country's politics, and the community's religion understand these nouns.

Unfortunately, these terms have been used as weapons of differentiation. As a result, racial and ethnic discrimination, tension, conflict, and war took place worldwide.

Sociology studies the present. Its principles and knowledge are transparent. The social environment of a place, and the uniqueness that comes to a person due to socio-cultural reasons, is called ethnicity by

sociology (University of Minnesota, 2016). According to the political definition of Kirat, only Rai, Limbu, Yakkha, and Sunuwar of Nepal are Kirat.

The number increases when the definition of Kirat is based on culture, tradition, history, and lifestyle. The Kirat family seems broader based on language, culture, and faith. Looking at the racial basis, the Kirat family is widespread. However, according to Sanskrit literature, Mundhum, and history, the Kirat family is a huge family with a mixture of different tribes. Wherever they are, they are found as indigenous.

Today, racial and ethnic issues have arisen: politics and the state misuse race and ethnicity terms. Educated people and current politics are not free from prejudices like ethnicity and race. The misunderstanding of the terms race and ethnicity has increased concern worldwide.

Even Nepal is not free from this disease. In what context is it called a disease? It has been made a weapon of social and political discrimination more than an academic study. As a result, there has been tension, conflict, and war. Considering this, the United Nations and UNESCO have drawn the world's attention to this issue.

UNESCO Concept: Zoology considers the closest ancestors of humans (Hominids) to be chimpanzees and orangutans. There are more similarities between the genes of different races of humans than those of animals. Man is a species of *Homo sapiens*.

Although anthropology divides people into races and sociology divides them into castes, all human beings have the same physical structure and mental

abilities. The United Nations has declared that racial, ethnic, and color discrimination should be eliminated as there is no physical and mental fundamental difference between people worldwide (UNESCO, 1969).

Definition of Kirat: From the anthropological point of view, how was the etymology and development of the word 'Kirat'? There is a widespread belief that Kirat was formed from the Kirat language word 'ki-ra-wa,' which means lion and tiger. They are also called Mongols. 'Mong' also means lion or hero (Thulung, 1985). Therefore, the word Kirat has been derived from lion warrior tribes.

According to the linguist Balkrishna Pokhrel, the ancestor Lepmu of Kirat Limbu brought 'Leo' influence from Libya and Lebanon (Pokhrel, 1998). That also proves that there is a lion influence in Kirat. Probably due to the same influence, there is a history of this Kirat Limbu clan becoming a ruler through various wars.

Origin of Kirat: The word 'Kirat' is a word derived from the word 'Kiriya' or 'Kiryat' or 'Kiriya' of the Moabite language spoken in tropical countries, which means a fortress or a settlement or a city (The New Biblical Atlas and Scripture Gazetteer, 1860).

After reaching any place, this community built a cluster, town, or fort, so they were called Kirat. As their strongholds or settlements grew, they were called 'Kiryat Him,' 'Kiryat Yarim,' 'Kiryat Arba,' 'Kiryat Baal,' 'Kiryathuzro,' 'Kiryat Sanna,' and 'Kiryat Safar.'

Those Kirat nouns are used to refer to cities, fortresses, cities of gods, cities of books, and forests.

The people there started calling themselves 'Kerati,' later called 'Keratitis' or 'Karate' people. The Greeks called this Kirat 'Kirhandai.' They left their ancient place Babylonia in 2400 BC and went to Mesopotamia (Dahal, 1989).

Kirat in Sanskrit is full of something, spread everywhere or spilt out. The presented semantics show Kirat's splendor, vastness, spread, and nomadic character. The Kirat tribe is known as Yavana, Pallava, Koch, and Pulinda in the Sanskrit book Yoginitantra (Nahar, 1956).

During the archaeological study of the Indus Province, Mohenjo, and Harappan region excavations, Das, Dasyus, and Dravidians lived there. Before the Vedic period, i.e., Arya, Kirat, Bhil, and Dravida were present in the Sindh Harappa region; this is what archaeology says (History in Hindi, 2020).

Kirat family: Kirat community has had several nouns to identify since Sumer, Sindh region. They were given varied titles depending on place and time, such as Dev, Mahadev, Rudra, Rudraksha, Shome, Bholanath, and Pashupatinath. Marut, Tritsava, Kapardi, Ghor (Aghora), Dasa, Dasyus, Yaksha (Madanayat), Shaka, Shakaimardi, Susha, Shyan, Shushan, Mesh, Keshi, Kaushik were some of their other names.

Kirat is also called devils, Nag, Nagas, Rakchyasa, Kubhand, and Karauti. Other groups equated the Kirat to lions, tigers, and eagles based on their hostile behavior. Arya named Kirat after the tiger, bear, leopard, monkey, and eagle (Thulung, 1985). As a result, Kirat was given a derogatory moniker.

Linguistics: Linguists agree on who Kirat is. They have identified them through their various forms and classifications. Kirat's ancient identity was the words, Sumer and Kashi. Therefore, there should be a Sumer script among ancient scripts. According to history, this script belonged to the Kirat.

Kirat is also referred to as Mongol. Eastern Nepal, Darjeeling, and Sikkim are home to the Tibeto-Burman language family. Because of the linguistic breadth of Kirat, the term Mahakirat comprises South East Asian indigenous languages (Benedict, 1951).

Kirat was designated as Limbu, Rai, Yakkha, and Sunuwar by Nepal. That is a purely political definition. Kirat in Nepal mainly includes Lepcha, Dhimal, Tharu, Magar, Guru, Thami, Tamang, and others.

Categorization: Kirat families were categorized geographically and linguistically by scholars. Limbu, Rai, Sunuwar, Yakkha, Danuvar, Magar, Gurung, Tamal, Hayu, Thami, Tharu, Chepal, Surel, and Newar are among those who live in Himali and the mountainous regions. Bhutia, Lepcha, and Sherpa are members of the Tibetan Himali Kirat group.

The third group consists of Bodo Kirat, i.e., Dhimal, Koch, Mech, Bodo, Dhimsa, Garo, Hajong, Lalung (Tiva), Madahi, Mahalla, Moran, Phulgaria, Sutiya, Rabha, Sonowal, Sarania, Solaimiya, Thengal, and Tripasa are among the Kachari Kirat people. The fourth group of Kirat includes the Khas Kirat of Nepal and India and individuals from China, Tibet, Burma, and the Philippines (Alchetron, 2022; Chemjong, 2003b; Writers, 2017).

Kirat is also known as Asian in a broad sense. East Eurasia, Central Asia, East Asia, and South Asia have all been covered. Before Arya, the Kirat family arrived and resided in several territories. They established various civilizations and cultures in various locations. Kirat is indigenous to Asia, according to modern Mitochondrial Genome Testing Methods (Wang et al., 2012).

1.12 Yakthung

The Limbu community commonly uses the term 'Yakthung' with each other. It is the endonym.

The man is known as 'Yakthungba,' and the woman is known as 'Yakthungma.' The terms 'Kirat' and 'Limbu' are standard in writing. However, people from outside the community rarely use the 'Yakthungba.' They can easily say or write 'Kirat' or 'Limbu.' Because 'Yakthungba' is a word from the Tibeto-Burman language family.

As a result, people of Indo-European language speakers find this word difficult to pronounce.

Yakthung is considered the original Limbu word. Thus, it is an imported word for the Nepali (Khas) vocabulary. The Limbu people consider this word their identifying term. The 'Yakthung' surname and clan are particularly important in the Limbu community.

The literal meaning of 'Yakthung' and the word 'Kirat' are similar. 'Yakthungba' is 'Yak' and 'Thumba,' just as 'Kirat to Fort or Gadh. 'Yak' refers to a fortress, settlement, land, or state because 'Thumba' or 'Thum' refers to a hero/ place and 'Tumba' means senior/ elder.

As a result, the combined word means a fortress, a settlement, a resident, a hero/ senior/ elder, or a king. As a result of the sense of 'heroism' inherent in the words 'Yakthungba' or 'Yakthungma,' every Limbu ethnicity feels proud to pronounce it as their ethnic identity. This noun is the Limbu people's identifying word and favorite original character.

In our search for the origins of the term Yakthung, we come across Hemantabhumi (present-day India). According to history, one of India's ancient names was Hemantabhumi (Rai, 2009). According to historians Prem Bahadur Mabohang and Bhupendranath Dhungel (1990), Swayambhu Manu and Satrupa gave birth to the Mongols in Hemantabhumi. Munainba, Thoboingba, and Yoboingba were the Mongols' three sons.

Because of the hot climate, they decided to spread their children out of the land, according to Mabohang and Dhungel. The eldest Munainba son, Kiratngba, settled in the Indian subcontinent. Thoboingba's descendants migrated to Kipu, Russia, China, Lhasa, and northern Mongolia. His children, including Chava, Dukpa, and Bhutia, later spread throughout China.

However, the younger Yoboingba's descendants crossed the volcanic mountains to the south and applied to the southeast, becoming the Cochin race in southern Mongolia, Japan, Shyam, and Burma. According to the two historians, Munainba, the grandson of the Mongols who crossed the boundary, became the Kiratingba. Kiratinba had ten sons there.

Yoktumba, Appliva, Yakkhaba, Lungpheva, Yangpheva, Suhacheppa, Guruppa, Magappa,

Thokleppa, and Thangdawa were among the ten sons of Kiratngba. There was a conflict between brothers during the time of Kirat King Yalumba. As a result, they grew in number and scattered in various directions from there.

As a result, Yaktumba's descendants became Limbu. Similarly, Appliva's offspring gave birth to Athapare Rai. Yakkhaba expanded to Yakkha. Lungphewa appeared in Lohorung. Yangpu was born from Yangphewa. Suhacheppa's children were Sunuwar, Hayu, and Chepang.

Again, Guruppa's descendants became Gurung, and Magappa's descendants became Magars. Thakal derived his name from Thokleppa's descendants. Tharu, Dhimal, Meche, Koche, and Danuwar are Thangdawa's descendants (Mabohang & Dhungel, 1990).

1.13 Limbu

Limbu means archer. In Kirat Limbu, 'Li' means bow, and 'bu' means to shoot.

In Mahabharat's Hindu scripture, Arjuna fought the archer Kirat in the Himalayas. After becoming lost, Arjuna, the best archer, saw the Kirat as an avatar of Lord Shiva. Sanskrit texts have described an expert Kirat Eklavya in archery. It is known that the Kirat tribe has been skilled in archery since ancient times.

In the sixth century, ten Limbu Sardars fought and won the Atharai Kirat country ruled by eight Rais (Kings). They took the kingdom of Kirat into their hands. At that time, the Limbus won the war with the

help of bows. So they named the conquered kingdom Limbuwan (Chemjong, 2003b).

Therefore, Limbu refers to the perfect clan to wield a bow. It is a heroic surname. With the formation of the ten Limbuan nations, Limbu was transformed from an ethnic term into a national political term. It will be discussed in another topic.

The connection between Limbu and bow is also seen in the Sirijunga script. The Kirat Limbu language's four numbers are called 'Li.' In the Sirijunga script, the letter 'Li' represents the four numbers. Why are four numbers called 'Li'? Which is also the echo of their ethnic name. When analyzing it, the bow is drawn with four fingers. After holding the bow with the left hand, four fingers are placed on the stretchy rope and pulled towards oneself. Therefore, the character 'Li' may have denoted four numbers. The name of the weapon used by a particular clan with the help of four fingers is also given by the character 'Li,' indicating that it is connected with their family name.

There are other bases of analysis. When writing 'Li,' i.e., four characters in Sirijunga script, two lines intersect, and a cross sign shows four pieces. Here, a cross is made in the middle of the four-cornered lattice that holds the arrow or stone ball between the ropes (*Tando*) of the bow. The rope is stretched, and a bow is stuck behind it. The archer or stone ball will forcefully move toward the target when the rope is stretched and released.

The relationship between the bow and the four fingers is essential as the four fingers of the right

hand pull the string. The incised lines cross also indicates four in the figure. Hence, there is an interrelationship between the Limbu nouns Li (Bow) and Li (Four). The bow is the traditional weapon of Kirat Limbu.

Kirat and Limbu rule played a significant role in building the background of present-day Nepal. The Kirat country was during the Mahabharat period. In time Kirat country was overthrown by ten Limbu Sardars. They formed ten Limbuwan kingdoms in eastern Nepal and ruled for a long time. This Limbuwan state was affected by the Gorkha expansion under the creation of Nepal in the 19th century. Gorkhali annexed the state of Limbuwan.

The Limbu community alleges that Gorkhali viewed Limbu suspiciously and behaved hypocritically (Palungwa, 2013). As a result, Kirat Limbu was not given enough opportunity to reach critical parts and positions of the state system. The ruler was afraid that they would revolutionize the state.

That is why Nepal also stopped the Kirat Limbu ethnicity from teaching their language and culture. Kirat Limbu secretly learned his language script and was severely tortured and punished.

Looking at the biography of Phalgunanda, Teangsi Sen Thebe, one can see the then-government excesses on the Kirat Limbu community. Due to such racial oppression by the state, these clans could not get an education like other castes. The foreign army became their alter indigenious. That also forced them to flee from their homes.

As the conflict of interests increased in society, insulting metaphors were used when the hostility between the communities increased. Similarly, words of praise were also used when there was friendship. Kirat Limbu, the hero of the feudal system, was given the name of a violent animal by other castes when the Kipat system existed.

Caste retaliation grew so strong that they were pursued even after the Kipat system was abolished. Limbu has been given nicknames throughout history and conduct, including honest, sober, bold, aggressive, expansionist, rude, and uneducated. However, after the end of the Kipat system, the Kirat Limbu ethnicity became poor socio-economically.

Kirat Limbu appears forceful but innocent when reading, writing, and conducting business. However, the cunning Arya and Khas people gradually took over their territory. Kirat Limbu was then forced to face the wall. Due to illiteracy and a lack of awareness, this tribe was gradually displaced to Assam, Sikkim, Bhutan, and Nagaland in India.

The Nepal government issued a new rule on the country's land management in the year 2021 Vikram Samvat. The land reform bill effectively abolished Kirat Limbu's Kipat system in their region. Kirat Limbu was then forcibly removed from their ownership of the land. Arya and Khas eventually kicked Kirat Limbu off their land, where they had taken refuge.

Limbu's influence during Limbuwan's gradually faded following Limbuwan's demise and the Kipat system. The meaning of Limbu also diminished after that. As a result, they were compelled to bear the

identity of backward, illiterate people or disadvantaged groups.

Kirat Limbu is a local who has come under political pressure with the expansion of Gorkha during Nepal's building. Even if a biased pen tries to hide its history and traditions with its hands, it is now as bright as the sun.

Interestingly, while the word Limbu is popular, it is not found in Mundhum. This noun is not commonly used in the community but is in official papers. Kirat Limbu is a diverse community. Kirat Limbu surnames represent their family's history and background. Therefore, it is not only exciting and intriguing but also scientifically sound. In other words, family names open the door to social anthropology.

There are many surnames and family names within the Limbu clan. For example, Chongbang Limbu also has different surnames that live in other places. The Chongbang Samba family lives in Mewa Khola, Samba, Hangpang. Likewise, the Chongbang Shreng family is in Santhakra, Mewa Khola, and Hangpang. The Chongbang Hukpa family lives in Khamlalung, Srijung, Phedap.

Similarly, the Chongbang Aveng family lives in Lechuwa, Samdu, Mewa Khola, and Phedap. Chongbang Mase's family lives at the Okhare of Chathar Thum. Chongbang Kyak family is in Thungthap, Maiwakhola. Chaogbang Khajum family lives in Tangkhuwa, Chhathar. Chongbang Kheva family lives in Santhakra, Mewa Khola.

Similarly Chongbang Thallang family is in Thallang, Mewa Khola. Chongbang Phago is in Sanghu,

Dhungesanghu, Maiwakhola. Chongbang Nalbo family is in Nalbo, Mewa Khola. Chongbang Maden is in Prajang, Phedap. Chongbang Tilling lived in Chhathar Dangappa (Innam, 2012).

Chongbang is also called Changbang in speech and writing. They are called Chongbang in the Kirat Limbu language because they live in high places. The high spot is called Chanchangba/ Changba in the Limbu language. The Nepali meaning of Chongbang is a height house or *Dandaghare* in Nepali.

It is yet to be studied whether they are the same family that spread from one family or became Chongbang by building high houses in different places. A conclusion can be reached only by analyzing the genealogy of Chongbangs.

The etymology of the Limbu clan demonstrates their residence, food habits, occupation or expertise, geography, history, and character traits. For example, people living in the Pinewood jungle became known as Angbo and Angdembe. However, because he was brave in the war, his and his family's name remained Innam, Innamfe.

The Kerung surname of the Kirat Limbu family belongs to the Buddhist Lhamas in Kerung in the Himalayan region of Nepal and Tibet. The Kirat Limbu family lives in the middle of a village called Kurumbang. Khajum. A member of the Kirat Limbu family who enjoys pilgrimage. The Kirat family excelled in craftsmanship called Chabegu/ Jabegu (Innam, 2012).

Similarly, Piphyung, the opponent of the then-state power, was later called Takwapa. The first group to

arrive at their ancestral land was called the Tumbapo. Tumba means the firstborn son went to Tumbapo. Tumrok or Tumbrok is the first part.

During the division, the children of those who got the first share lived in Tumrok. Tumbahangfe means firstborn or the family that came first. Families caught or arrested from someplace became Tenyung (Ingnam, 2012).

The leader in battle is called Thaklihang or Thaklehang. In that way, the original warlord and his family went to live in Thaklihang. The word Ninglekhu means poisonous. Because the person was quarrelsome, he was called Ninglekhu. The Panyangu family lived by cutting down the forest.

The man who took care of his father became Pahim. Pomu was named because a person could fly very fast. Pandhak means to rise. That indicates that this surname came later than others. The noun Phago means vice president or assistant. Phyak means a person who wields a sword. Their children got the surname Phyak and became known in the Kirat Limbu community (Ingnam, 2012).

Similarly, One welcomed someone with a feast, and his family name/ surname became Phudong. After the enemy's attack killed him, he survived again, so Mabo remained. The descendants of Magar became Magar Mabo. Sabara, who had a sly nature, became Sabara Mabo. Lungdhoyu, who lived on a rock, became Lunhthou Mabo. Chenji Mabo heated his hose legs by sitting near the fire similarly.

The Maden family is considered old in the Kirat Limbu community. Maden means old residents or

indigenous. Yakso was the person who defended the fortress. One who tremors to see Jokhana meditation is named Yangya. The same noun remained the family name. Because he was born on a full moon night, his name became Laoti (Ingram, 2012).

Laxam is one who was a brave person. He became known by the name Labung who lived in the banana jungle. Because he was proficient in archery, he was surnamed Liwang. People who cared for the powerful became Lingdam. Finally, he became Sambangfe, who lived in a new village. The name of the person who reached the state of extreme poverty remained Sanyok. The surname of those living in the new castle became Songyok.

In the same way, Singgak became a heavy bearer of firewood. The man who drove the boat and sent people across the river became a Singkag. He was called Hangam because he made unwanted noise in the village (Ingram, 2012).

The sons of the Kirat priest, Sardar became Samba. It is mentioned in the genealogy that the Samba dynasty formed the Samba toponym, and the Samba surname was expanded based on the same toponym (Chongbang, 2009). However, the word Samba means chieftain or priest.

By evaluating in this way, the name Limbu has been derived based on the ancestral characteristics of the Kirat Limbu family.

The social development index of the Kirat Limbu ethnicity is now lower than that of the Arya and Khas. Their land is mountainous and hilly, so there is less access to transportation, education, and health

services. They feel that they have been discriminated against after the Gorkha expansion under the construction of Nepal.

There is also a complaint that Gorkhali did not treat Kirat Limbu according to the treaty of salt water but, on the contrary, oppressed. They have accused the government of erasing Kirat Limbu's language and culture. Limbus is a indigenous clan that has not vanished despite being oppressed by the Shah, Thapa, and Rana regimes.

However, wise men and scholars were born in Kirat Limbu society. They have written the history of the Kirat Limbu family. He has shown the way to society. As a result, the Kirat Limbu ethnicity is also socially and culturally aware.

1.14 Tribe

People and language have an interdependent relationship. Language is essential for determining which people have lived in a place for a long time. Studying the language makes it possible to check which ethnicity lived there and when. The indigenous have also made their language the primary basis of identity.

According to linguistics, the language families currently spoken in Nepal did not originate in this soil. That is, those languages originated elsewhere and were spoken or developed here. So based on that, those who speak those languages are also not indigenous here based on their origin.

According to linguistics, people speaking the languages of four languages families have lived in Nepal till today. The first spoken language family was

Negroites, but its remains are difficult to find. The second language spoken after that was the Dravidian language, the remains of which are found.

After that, the Austronesian, Tibeto-Burman, and Indo-European languages populace spoke the languages in Nepal. Therefore, none of the languages spoken by the people living in Nepal originated and developed on this soil. The tongue moves along with the populace. Thus, the people here have also come from other places before and after.

Philology believes that the primitive man in Nepal and his language were Negroes. Linguists believe that people using stone tools in different parts of Nepal spoke the language. That race and the language they spoke have disappeared. If we try to study it, we can still find traces of its impact. That is also a topic for further research.

Then the second human race was the Dravidians. The language they speak is called the Dravidian language family. The language spoken by the Urao and Jhagad tribes of Nepal belongs to the Dravidian language family. Currently, this language family is concentrated in South India. Linguists say that the Dravidian language significantly influences Sanskrit and Nepali languages.

The third language family found in Nepal is the Austroasiatic language. The Santhal (Satar) and Munda ethnicities currently speak this language. These languages are also endangered. After that, Tibeto-Burman entered Nepal as the fourth language family; under this language family, the wording of the Mahakirat ethnicities is included.

This language originated in China. According to linguists, the Tibeto-Burman language family entered Nepal via Tibet, Jammu Kashmir, Burma, and the Brahmaputra route through Assam. Then the latest Indo-European language family entered Nepal.

Therefore, some language groups or ethnicities came before and some after. However, based on the facts and evidence from linguistics, none of the ethnicities/ castes is indigenous to this land (UpadhyayaRegmi, 1990, pp. 168-170). In this way, linguistics has shed light on the fundamental questions of indigenous issues. However, politicians have neglected this.

Biology considers all humans as one species. When the human body is treated in a disabled state, the blood of all races and ethnicities flows to everyone. Children are produced if one race or ethnicity marries another race or ethnicity. They can speak or read each other's language. The religion that one person believes in can be accepted by another.

There is no difference in their physical and mental condition and abilities; they are the same. Science has found that 99.9% of DNA is identical in all races and ethnicities. It has shown that everyone is equal. Why did this current diversity come about? If a community lived in a particular geographical area for 100 generations, i.e., 2500 years, there would be a comparative difference in the physical structure of that race (White, 2016).

Due to the extended geographical environment and lifestyle, some are black (Negro), some are white (Caucasian), and some are Asian (Mongolian).

Anthropology calls this generation. Today, questions like culture, religion, indigenous tribes, caste, and race have created a storm in society.

So let us consider the beliefs of anthropology and sociology. The terms often used in social studies are race, ethnicity/ caste, nation, and tribe. Today's society is built around the principles advanced by sociology.

During the development of society, the people living in different places developed their own culture and religion while facing the geography, environment, conditions, needs, and challenges. As a result, there was competition between each other's faiths and cultures. There is a history of one group insulting the other and fighting.

Society developed race, ethnicity, nation, Indigenous and indigenous during social development. The state system politicized the race and ethnicity classifications created during the study of anthropology and sociology.

Communities, ethnicities, and countries have cooperation and competition between them. As a result, old races, languages , and cultures are disappearing in society. The new caste and language oppress the ancient language and indigenous. Keeping this principle and situation in mind, the introduction and importance of indigenous tribes have increased. The indigenous people's campaign to preserve indigenous ethnic knowledge and existence has gained global traction.

Simultaneously, a universal definition of indigenous people has been developed. Nepal has defined and identified indigenous peoples on the same basis.

It is customary to call the indigenous people *Raithane Adivasi Jan Jati* or *Bhumiputra*. That is because they have their language and culture.

Indigenous or Adivasi does not mean that he was created in that land. Some indigenous tribes consider their land a place of creation based on their Mundhum. If their understanding is a human creation, then it is wrong. The understanding is correct if it means the birthplace of a particular family name or surname (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015).

An interpretation without regard to the characteristics and limits of Mundhum brings controversy. The indigenous activists have promoted the local knowledge world to claim that they grew up in this land to show they are indigenous and original. There are limits to ethnographic knowledge, which cannot be generalized (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015). That argument is not needed to defend the indigenous title and privilege.

An Indigenous person is the people living there before a country or nation's establishment, called an indigenous tribe. They have their language, religion, culture, customs, and original traditions. Indigenous people of Nepal lived before the Gorkha expansion and the establishment of Nepal. They may or may not accept the Hindu Varnashrama (Brahmin, Kshatriya,

Vaishya and Shudra) system. They are marginalized in the mainstream of their state.

Adivasis is the name given to Kirat Limbu, but it's not because they were born in this land based on any local Mundhum. Instead, they are indigenous because they were already there under the Kirat and Limbuwan nations before the expansion of Gorkha under the construction of Nepal. Since they have their own culture, language, script, and religion, Kirat Limbu has also been included in the universal definition of indigenous.

According to the Nepal Indigenous People Foundation Act of 2058, 59 tribes have been listed and categorized in Nepal, which are as follows:-

(1) Endangered ethnicities include Kusunda, Vanakaria, Raute, Surel, Hayu, Raji, Lepcha, Kisan, Meche, and Kushwadia (10 tribes). Similarly, (2) the most marginalized groups include Majhi, Siar, Lhomi (Singsawa), Thudam, Dhanuk, Chepang, Santhal (Satar), Uraon (Jhagad), Thami, Bote, Danuwar, and Baramu (12 tribes).

(3) Marginalized groups include Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbanshi, Gangai, Dhimal, Bhote, Darai, Tajpuria, Pahari, Tokpegola (Dhokpya), Dolpo, Mughal, Larke, Lhopa, Dura, Walung, and Free (20 tribes). Similarly (4) underprivileged tribes include Tangwe, Tingaunle Thakali, Bahragaunle Thakali, Marfali Thakali, Magar, Rai, Limbu Sherpa, Yakkha, Chantyal, Jirel, Vyasi and Hyolmo (15 tribes). Moreover, (5) advanced groups include Newar and Thakali (2 tribes).

After the Kirat country, the ten Limbuwan kingdoms came to the east in Nepal's history. All former Kirats, non-Kirats, and non-Limbuan, including the Limbuwan ethnicities, joined the Limbu nation. Then there was natural and cultural interbreeding between Limbu and Kirat. As a result, Kirat Limbu's title has shrunk from national identity to ethnic existence.

Indigenous peoples were identified and classified, but ethnicities were not prioritized. Tribes of progressive groups and threatened indigenous states gained equality but not equity. Only the more advanced tribes had more opportunities because they were already on the front lines and caught the opportunity.

As a result, despite indigenous identity and classification, there has been unequal treatment. The primary index of indigenous has remained relatively high for nearly two decades. As a result, a significant question about the facilities provided to indigenous has been raised today. The state is to blame, and the indigenous communities have also demonstrated selfishness.

Samba Tribe

During the Kirat country, Limbuwan kingdom, the Samba tribe arrived in Mewa Khola. In the past, they were known as Kashyap gotra, Kashi gotra, Khambongba, Senehang, Rai and Limbu. When they came to Limbuwan, they were culturally integrated and mixed blood with the Limbus. Their culture became known as Kirat Sen Rai Limbu culture.

Senehang, Samba's ancestor, was a devout follower of Shiva. So he came to Mewa Khola and

installed the Shivalinga that can be seen inside the Phangfangden waterfall cave (MC Phyang, personal communication, November 1, 2019).

During the Kirat and Limbuwan periods, the Samba dynasty had sociopolitical interactions with the Kirat Limbu. As a result, they became one with the indigenous culture. That is what the history and genealogy of Samba's origins reveal. Based on the facts above, the Samba family belongs to the Mewa Khola area's indigenous population.

1.15 Athrai Hangpang

Hangpang is a lovely village in the southern Taplejung District in Mechi Zone, Nepal. The Tamber Khola River runs through the village's northern border. Likewise, the Sobuwa River flows northwest of this settlement. Hangpang is a hamlet in Atharai Thum. This settlement has been renamed Atharai Triveni and serves as the administrative center for Change, Phulbari, and Nighuradin villages. This Hangpang serves as the administrative center for the Atharai Triveni village Palika.

This Hnagpang settlement gets its name from the Kirat Limbu language. "Hang" refers to the king, whereas "Pang" refers to the village. Therefore, Hangpang, meaning King of Villages, is formed by combining these two words. It is also known as Hangpang because King Hamlet is the most excellent area in the village.

The name of this hamlet is derived from the Hambang surname of the Kirat Limbu family who lives here and is a toponym because they are long-time residents of Hangpang, which is a historical basis.

Kirat history suggests that Hambang- Hampang passed through toponyms from Limbu of the Hambang surname and ultimately became Hangpang. According to the Kirat history of Vijaypur, in the 19th century, the Kirat king of Vijaypur, Kamadatta Sen, consulted with the Hambang people and restored to Hangbang village two Angbuhang princes, Lahang and Hangsam, who were his queen's nephews.

It demonstrates that this village was controlled by Kirat Sen, king of Vijaypur. There is a saying about coinage. The name of this village at the time was Hambang since the locals were known as *Hambangbasi* or Hangbang residents.

Following the entrance of Angbuhang, Hambang hamlet became known as the Vijaypur king's village. As a result, because the king's name is Hang in the Kirat Limbu language, people began to portray or acknowledge Hambang as Hangpang. Hangpang evolved from Hambang.

The Hambang family lives in Makathup, a neighborhood south of Hangpang village in Tamber Khola. This Makathup region is close to the Barahakshetra to Tamber Khola, Mewa Khola path described in Mundhum. As a result, when Hambang's ancestors arrived by the same route, they could have been in the current Makathup.

Furthermore, the fact that the village's name is derived from a Hambang family member has influenced the toponym Hangpang. There are several village toponyms based on surnames in the Taplejung area, such as Liwang, Samba, Nalbo, and more.

Phyang Samba's arrival

Hangpang was home to the Hambang and Suneba families prior to the arrival of Phyang Samba (Yakso & Yakso, 2016). Then, around 1800-1806 Vikram Samvat, Phyang Samba arrived from Mewa Khola Samba. According to evidence, they arrived in Hangpang and established *Khurpethyak* in Chungwa by clearing the woods (PhyangAR, 1999; S. PhyangAngbuhang, personal communication, January 11, 2018).

The Phyang Samba family tomb is located near Chugwa Khola. Their Mangena Yak also constructed a Chungwa Khola on both sides. Since Phyang Samba owned the Shubhangi of Mewa Khola, they planned to summon Yakso from Tamber Khola to establish an administrative district (Zilla) in Hangpang (PhyangTB, 2019).

After a land dispute in 1807, the Phyang family claimed a signed agreement between Samba and Yakso (AB Phyang, personal communication, April 22, 2018; DR Phyang, April 22, 2018). Aita Raj Phyang claims to have the paperwork mentioned above.

Furthermore, he states that Angbuhang arrived in Hangpang after Samba and Yakso (AR Phyang, personal communication, August 17, 1999).

Based on the information provided, Yakso arrived in Hangpang at approximately 1807 Vikram Samvat. They were later than Phyang Samba because there was no separate Yakso tomb like Phyang Samba in Hangpang. Therefore, it suggests that Yakso came around 1807 Vikram Samvat.

Samba's consultation with Yakso from Tamber Khola and an 1807 Vikram Samvat dispute agreement paper indicate that Yakso arrived in Hangpang around 1807 Vikram Samvat. It also claimed that Phyang Samba came to Hangpang before Yakso between 1800 and 1806 Vikram Samvat.

According to the genealogical study of Phyang Samba living in Sankhuvasabha and Panchthar, the Hangpang branch of Phyang Samba began to move around 1800-1806 Vikram Samvat (PhyangRB, 2019; PhyangMH, 2019).

Then, between 1818 and 1826 Vikram Samvat, during the reign of Kirat Sen monarch Kamadatta Sen of Vijaypur, the Angbuhang family arrived in Hangpang (Chemjong, 1974).

The Angbuhang's arrival

Imansingh Chemjong, a historian, has described the arrival of Angbuhang in Hangpang in his brief history of Vijaypur during the Kirat era. Anarchy king of Limbuwan's Sen dynasty, Setchhene Yonghang Subba, invaded Hastapur Fort in Yangwarok Thum while Kirat king Kamadatta Sen (1818–1826) was in power. He overcame Angbohang Subba Muhanggep's rule. Then, Hastapur Yangwarok was governed by Yonghang.

Angbohang relocated to Thechambu after being driven from there. They became the Manyangbo dynasty there. Atharai Thum Change's fort received a visit from another defeated force. They acquired the name Angbuhang clan there (Chemjong, 1974).

Setchhene Yonghang Subba killed Angbohang Muhanggep in battle during the king's victory. His two minor boys, Lahang and Hangsam, were devastated. Thangsangma, a girl from the Angbohang dynasty, was the queen of Kamadatta Sen of Vijaypur. When the queen learned that the orphaned sons were suffering from their father's death in the war, she took the two nephews to the Vijayapur palace and safeguarded them.

The two princes would play in the Sardu River near Vijaypur in the afternoons. They discovered a copper Shiva idol on the banks of the Sardu River one day. They told their aunt Thangsangma about it. Because her husband, King Kamadatta Sen, was strict, she did not think informing the king about the situation immediately was appropriate.

However, word has traveled from one ear to another that the statue has been discovered. The rumor eventually reached Kamadatta Sen.

King Kamadatta Sen called the princes in the palace coat and inquired about the situation. The princes replied that they had discovered a copper Shiva idol buried there. After hearing the prince's narrative, the monarch vowed a decision. The princes would be transported from there on a dolly if the story proved genuine.

However, if the statue was not discovered or the report was false, the monarch declared that both princes would be sacrificed in the Sardu River. Vijayapur was tense following that session at the palace. Fortunately, the statue was discovered while looking in the Sardu River.

The statue was placed on one dolly, and the princes on the other. People transported dollies to Vijaypur along with the celebration. In a later ceremony, Kamadatta Sen installed the Shiva idol in the Barahakshetra.

This incident pleased King Kamadatta Sen as well. He consulted the Kirat of Hambang about restoring the princes Lahang and Hangsam, who discovered the statue, to Atharai Thum. After the residents' consent, the Angbohang princes were restored to Hangpang with Subhangi (Chemjong, 1974).

Chapter 2 Literature Review

2.1 Mundhum

Mundhum is a traditional knowledge of Kirat. It is considered a spiritual power. So Mundhum represents Kirat as a religious and cultural path. So this is their philosophy of life. They believe in Kirat Mundhum, like Vedas.

Mundhum influences Kirat's view of the world of life. Some traditional knowledge and customs are now becoming irrelevant. The forms of cultural customs are changing, and some are even disappearing. However, Kirat Limbu is trying to continue the traditional rituals existing in society.

Kirat Limbu considers traditional rituals as the primary basis of their identity. The Kirat-Limbu society believes itself to be a family defined by Mundhum. He considers himself a member there. Phyang Samba, a member of the Kirat family, also follows the cultural trend derived from Mundhum literature.

Philosophy of Kirat Mundhum

Scholars have defined Kirat Mundhum. The Kirat Yakthung community considers Mundhum as a religious belief and holy book. Mundhum is considered Samba, and Yeba is the speech of God. In the Yakthung language, 'Mura' or 'Mu' means

mouth or oral, and 'Thum' means strong. The word 'Mun' in Mundhum means to move or rotate.

According to historian Imansingh Chemjong, Mundhum is 'the power of great force' and 'verbally moving knowledge.' He has explained the Vedas of Kirat to Mundhum. However, since Mundhum or Veda both mean knowledge, Kirat Mundhum is called the Veda of Kirat.

Mundhum is called Mundhum by Kirat Limbu, 'Mundum,' 'Mudum,' and 'Diula' by Rai. Similarly, Mundhum is called 'Mukdum' by Sunuwar and 'Muntum' by Yakkha. Based on sound similarity, it is proved that although all of these have local caste philosophy, all Kirats are universal knowledge.

In the Mundhum, Tagera Ningwabhu Mang is depicted as a bright force found everywhere. The sun's light may be scattered or bright and dark somewhere on the Earth, but the all-pervading bright light that can shine everywhere simultaneously is the light of knowledge.

Mundhum is folk literature. It is based on hearing Sruti and remembering the Smriti traditions of the Kirat tribe. It is the faith of the people, the glasses to see life. In two words, they are guiding knowledge. Because within Mundhum are stories of creation, journeys, laws, codes of ethics, and treatment methods.

Mundhum is an intellectual, poetic, and musical tradition. It has texts with simple, satirical, and allegorical meanings as word power. The structure of Mundhum is ornamental, and its meaning is decorated with metaphors. It is said that Mundhum is

a fountain of knowledge that never dries up and a source that has complete explanations.

The author of Mundhum is unknown. However, since Mundhum is based on Shruti and Smriti (oral) traditions, it survived and spread through oral tradition. It has come to life as a rhythmic and enlightening epic, even during a long journey. However, Mundhum is folk literature, so it got both faith and love from people.

Mundhum is the bearer of history and culture. It has naturalness, regionality, and historicity. However, Mundhum is eventful. This poetic tradition's time and place of creation have also yet to be discovered. However, it evokes the overall tradition of society.

Types of Mundhum

Mundhum has been handed down in oral tradition. Hence it is also called 'Thuture Veda.' It is in history that King Sirijunga wrote some Mundhums. Then it started to be written.

The Mundhum is sung through the mouth; that is why it is also called 'Thungsap Mundhum.' In Limbu, 'Thung' means eating, and 'sap' means lesson. Therefore, 'Thungsap' means a poetic tradition sung by heart. This knowledge has been around since ancient times. However, it has been an extended period. The author of which remains unknown.

Similarly, Mundhum available in writing is called 'Pesap Mundhum.' In Limbu, 'pe' means go, and 'sap' means text. Therefore, 'Pesap' means any text or written material sent in writing. Pesap Mundhum is mainly of four types:

Saksak Mundhum, in which a description of creation is described. Samjik Mundhum explains the philosophy of Kirat in depth. Sapji Mundhum, which explains spiritual philosophy. Sap Mundhum describes events and history.

Kirat Mundhum in written form

Kirat Mundhum tradition, which has been going on orally since time immemorial, was written down for the first time by Sirijunga in the 9th and 10th centuries. However, the written tradition did not continue. Then in the eighteenth century, Teangsi Sen Thebe collected and published Kirat Mundhum and scripts. However, there were many obstacles to developing the Kirat language and script. As a result, it could not develop.

A gathering of Kirat Limbus in Sikkim commissioned the Lalsor Sendang to collect the Mundhum in the 20th century (Marohang, 2017). So he traveled to Sikkim, Nepal, and collected Mundhum.

The limited handwritten Mundhum did not get a chance to spread to the masses. Handwritten Mundhums in different scripts were scattered. All those Mundhums were collected, edited, and published by the historian Imansingh Chemjong. He studied and researched Kirat Mundhum, culture, and history for this. On the same basis, he also published 'Kirat Mundhum' or Veda of Kirat (Chemjong, 2003a, 2003c, 2003d).

The Kirat Mundhum, published by Chemjong, is the first Mundhum printed in a printing press. The Mundhum book reached the Kirat community. Since

Mundhum is in the Nepali language, all communities could read it.

Historian Imansingh Chemjong's research and publication of Kirat literature brought Kirat unity. Chemjong did the work of taking the Kirat philosophy out of the indigenous area and raising it among non-Kirats. As a result, his works were used in building Nepali national unity. Therefore, Chemjong's contribution is commendable.

In the twenty-first century, Mundhum was presented in the Nepali language with Limbu language and Sirijunga script by poet Vairagi Kainla. He collected and edited Mundhum with the help of contemporary Kirat Limbu Samba, which was published as 'Cha-it Mundhum' (Kainla, 2003).

The primordial creation is called Cha-it. It is also mentioned in the Saksak Mundhum of Kirat's Limbu. The book has introduced the depth of Kirat genesis and philosophy, where the combination of Kirat Limbu language and script is also seen.

Among those who collected, edited, and published Kirat Mundhum, the contribution of Chandra Kumar Sherma, Asman Subba, and Jash Raj Subba is also essential.

Kirat Mundhum describes the Universe's origin, the Earth, the creation of animals and humans, and the development of human society. There is also information about human nature, such as anger and rage, jealousy, deceit, adultery, sin, and religion.

Mundhum on Genesis

The Genesis story indicated nothing before the creation, void, dark. Amid this silence and darkness,

'Ettasing,' i.e., self-thought (Swayambhu), manifested itself.

The self-generated idea of Ittasinga or Swayambhu created the five powers of fire (Chafat), water (Mukkum), air (Hikke), earth (Ikxa), and sky (Tarakh). The Panchatatva five elements are called Panchashakti or 'Namuksam' in Mundhum.

Thus, the principal basis of Panchashakti or Namuksam is 'Swayambhu' or self-thought. Swayambhu is called "Ittasing" or "Ningwabhu Mang" by Mundhum. The mine of self-generated knowledge in mind is affectionately known as the 'Queen of Mind' or "Ningwa Hangma" or "Ningwabhuma" in Mundhum. This maternal power is the power. Hence, Kirat Mundhum honors Ittasing (Self) and Ninghwabhuma (Power) (Chemjong, 2003a).

Mundhum highlighted that Swayambhu, Ittasing, Ningwabhu Mang, or Ningwa Bhuma is "Atitye Titye Asunne Mang Lo!" It means No one can say what Swayambhu means; who is it? Where did it originate? Which God is this? The self-thought created five elements fire, water, air, Earth, and sky.

Then, based on self-thought, filled with the knowledge of the five powers of Namuksam, he created creatures and systems with the help of various gods. Swayambhu or Ittasing gave the power to be born, grow up, die, and be reborn, Mundhum says (Chemjong, 2003a).

During the creation of fire, magnetic particles were generated. Then, the light was produced through their friction in the desolate eternal Universe. The shining of this light generated heat. Due to heat, the blisters

of water formed in sweat. The water particles produced in this way accumulated and successively created oceans and seas.

As the heat of the fire increased, the seawater splashed, and the wind was created. In this way, Mundhum has logically explained the origin of Panchatatva or Namuksam.

After creating fire, water, and wind, Ningwabhu mang (Swayambhu) created a powerful spirit called "Porokmiwa Ymphamiwa" in solitude through immense knowledge. Afterward, the God Porokmiwa Yamphami got the power and command to create the Earth. He created the Earth and placed the fish called "Musekha Sekhana" and "Mujingna Khyongna" at the bottom of the ocean to support the weight of the Earth.

Then Porokmiwa Yamphamiwa created 14 powerful spirits under the influence of Ningwabhu Mang's knowledge. Together, they created more necessary things for the Earth and the sky. Then the empty sky was filled with sun and constellations.

Ningwabhu Mang Swayambhu accomplished all the creative work with the strength of various souls, says Mundhum.

The Origin of the Universe

Kirat Mundhum addresses and invokes the universal luminous spirit Tagera Ningwahbhu Mang at the beginning with the sound of 'Om' (Chemjong, 1965; Chemjong, 2003a). The desire for the light of a bright soul has completed the genesis. According to Mundhum, the Universe originated from nothing.

Above the sky, there was a vast dark void. A whirling wind came out from the top of the hill and stood up with eight strokes, and fine sand particles came out from there.

According to Mundhum legend, gods, sky, soil, wind, river, moon, sun, mountain, forest, animal, bird, and fish were created from nothing.

The origin of the Earth,

Purokmiwa Yamphamiwa Mang deity created the Earth according to Swayambhu Tagera Ningwabhu Mang's wish. According to the instructions, Purokmiwa Yamphamiwa created the sea under the Earth and the Musekha Sekhana at the bottom of it. A little above the ocean, he created a large fish named Musingna Khiangna, giving it the power to hold the ocean.

The Porokmiwa Yamphamiwa gave power to the fish Murupli Khaerupli to withstand earthquakes. After that, Yamphami Dev created ten and four Devganas.

According to Mundhum, Tagera Ningwabhu Mang gave more power to Porokmiwa Yamphamiwa, making the earth firm and the sun and moon revolve. Different planets were formed from the broken pieces while churning. In this, Pajomang Dev composed thirty and thirty-three Devganas.

Likewise, Paktangmang Dev created a demon called Sawayet Belboban. Susumbumang Dev created eight types of water deities living in the water. Besumbumang Dev created eight thousand stars and lightning (Chemjong, 2003a).

According to Mundhum, Bebesomang Dev created the Swan God, Earth God, Sun, Moon, and Devgan.

Belasomang Dev created Chandradev, and Benamsomang created Suryadev Sun God. Kumphamang Dev created the Earth with nine big countries, seven big islands, eight high mountains, seven big oceans, and forests.

Likewise, various Gods created clouds, gold, silver, copper, iron, stones, diamonds, fish, birds, Kiraftengra, and Yamaraj.

There are four oceans in the four directions of the Earth. In the north direction is Thosim (Upper), i.e., China; in the south direction is the Temen (India) and the Indian Ocean.

Likewise, in the east direction is the Posanthar (Pacific) Ocean, and in the west is Puranila, i.e., Antarctica. Mundhum has described seven islands: Jambudweep, Salamlidweep, Kushadweep, Singhaladweep, Pushkardweep, Shakadweep, and Taidweep.

Similarly, in Mundhum, Thosing (Upper/ China) country, Temen country (South/ India), Tai country, Tahe country, China country, Bhot/ Tibet country, India country, and Kush country are mentioned in Mundhum (Chemjong, 2003c).

Various Lok/ world types

Above this Earth, there is the Atma-Lok, where the souls live. Above that is a Sky-lok where various deities who laugh, cry, quarrel, and perform different actions reside above it. On top of that, there is Khara-lok, where you can see the justices.

Finally, there is a bright place called Ujjwal-lok where the sunlight and ten and four gods are found (Chemjong, 2003c).

On top of that, there is a Tapa-lok where the fourteen Gods join hands and worship the omnipresent God. On top of that, there is a sacred place, Pavitra Lok where Porokmi Yamphami worships hands together. Moreover, above that is Vaikuntha-lok or Sangram Pedang Den, where the omnipresent God, Tagera Ningwabhumang, resides (Chemjong, 2003c).

According to Mundham, there is a Muroplung Kheroplung stone world under this Earth Prithvi-Lok. Below it is another stone world Dhunge-Lok, called Muguplung Thegupulung. Under it is Murupli Kherupli-Lok which, if shaken, the Earth will feel an earthquake and perish.

A turtle named Akwana, who has the power to cause earthquakes, is also in the same world. Under it, there is a large fish called Musingna Khiyangna. Under it is a big fish called Musekha Sekhana. Below it is Triveni-Lok, where there are primeval wetlands and muddy water. Beneath it is Narak-kund, where Yamaraj lives, surrounded by unquenchable fire (Chemjong, 2003c).

The Evolution of Man

A World Without Man Tagera Ningwabhu Mang felt sad. He asked another god, Porokmi Yamphami, to make him a man. Porokmiwa Yamphamiwa made a statue of a man. He made a gold statue the first time, and the second time, he made a silver one.

With the yak-tail whisk, he blew wind while yelling, "O Son of sun, you become the sun, oh! Son of the moon, You become the moon; now stand up. May you be a man born of a young woman." However, the

human statue did not speak. He again sought knowledge from Tagera Ningwabhhu Mang.

After learning the information, he took the yellow clay mud and ashes of a Himalayan bamboo, combined them with the sky water that had been gathered on the stone surface, and then kneaded the mud. He used the mixture to create a statue of a person. When he called again in the same manner, "What did you say?" the idol glowed because he had infused soul (Sato) into the sculpture. Porokmiwa Yamphamiwa rejoiced when the idol of various objects took on a human form.

According to Mundhum, Tagera Ningwabhhu Mang considered the man unhappy without a wife. So he again urged Porokmiwa Yamphamiwa to make a woman. Porokmiwa Yamphamiwa also took knowledge from Ningwabhhu Mang and made a wife. Now the husband and wife are shy. So the shame disappeared when Porokmiwa Yamphamiwa took water from a stone surface, mixed it with yeast, and fed it. Then they started talking to each other.

Tagera Ningwabhhu Mang blessed these two saying that you are now my children. He also infused the young couple with sexual passion. Then Susunge-Lalunge was born from them.

Children were born in the Muna Tembe terrain during the Mundhumian genesis. They initially breathed like infants, but they began to dispute with their parents or creators as time passed.

The dark side of life is sin.

Kirat Mundhum has Kirat Limbu's ancestors in the story of Susunge-Lalunge during the genesis.

Mundhum pointed out that the place where man originated was Munatembe or Muna terrain. One day Susunge-Lalunge asked his mother for a bow. Mother said - I cannot give you because you do not have a father. So how was I born? When the son inquired, the mother replied that you were born from air and water contact in a whirlpool (Chemjong, 2003c).

The son started hunting birds at age eight if they could go hunting in China, Bhot/Tibet, Temen (South) India, Aul, and Terai region.

The mother also had a daughter named Lahadangna. Susunge-Lalunge did not know that. They met Lahadang while they were hunting. They fell in love and got married. This way, it became known that the relationship between siblings Susunge-Lalunge and Lahadangna had deteriorated. Susunge-Lalunge and Lahadangna gave birth to Muhamfewa, Musangnina, and many siblings (Chemjong, 2003c).

One of the leading causes of death is envy.

People become envious because of the spirits of the dead. That is the reason why individuals pass away (Chemjong, 2003c). In light of this, Mundhum advises always maintaining the dead soul's happiness. An interesting example is found in Mundhum. Those who believe in Mundhum also believe it is a story of the origin of jealousy.

According to legend, once upon a time, Kirat Limbu's ancestors arrived at Tigenjangna Munakhamna. There he had two sons named Kesami and Namsami. They began to scold each other. Due to jealousy, they started fighting each other. One day in the forest, elder brother Kesami attacked younger

brother Namsami. When Brother Namsami defended himself, Brother Kesami died.

On the other hand, the sign of Kesami in the house, the Babri flower, suddenly withered. Seeing the Babri flower withered like that, Mother guessed that Kesami was dead. However, the Sekmari flower, the symbol of Namsami, was blooming nearby. Therefore, it indicated that Namsami was alive.

In the Kirat Limbu culture, the Sekmari flower is considered a symbol of the Namsami flower. The flower is also known as the ever-blooming Ajambari (Chemjong, 2003c). Remember, Kirat Limbu considers himself a Namsami descendant, meaning child of the sun. They show the sun when a person is born and dies in the house.

Incarnation of God

In Kirat Mundhum, the belief is expressed by keeping a specific ancestor as a great man. Among them, Lepmuhang, Yehang, and Kandenhang are prominent.

Lepmuhang is considered a god by Kirat Limbu. He is mentioned in Lepmuhang Mundhum. He is a great man of creation. The story of how he saved the ancestors of Kirat Limbu from the flood is found in Mundhum. The Lepmuhang flood story resembles the Hindu scripture Vishnu Purana (Subba, 2019).

Lepmuhang Mundhum has stories of the deluge, stories of language not matching, hymns of Lepmuhang, and sermons of Lepmuhang. Life skills are taught in this Mundhum. For example, when crops are planted, the method of worshiping is called *Nwangi puja*.

Ritual methods, the method of purifying childbirth, and the method of naming the child are found in Mundhum. In addition, the method of purifying the house where a person has died and the method of marriage ceremony or *Lagan Khopma* are also in Lepmuhang Mundhum.

Another character of Kirat Limbu culture is Saint Yehang. He is depicted in Mundhum as a wise ascetic. The various knowledge and teachings given by him are called Yehang Mundhum. A code of ethics is found in the said Mundhum, Yehang sermons. Mundhum is full of marriage rituals, rituals for purifying the impure, justice procedures, and sermons. Yehang's desire for good governance in the state becomes apparent when he envisages universal customs and a robust justice system.

Kandehang Mundhum is considered another essential scripture of Kirat Mundhum. The great men have established the customs necessary for good governance and social order (Chemjong, 2003a, 2003b, 2003c).

This writer thinks that the incarnation concept of Jain and Vaishnava philosophy influenced Kirat Limbu culture or Mundhum. Because in Mundhum, Yehang is considered an incarnation of God. This tradition is also found in the Kirat Limbu literature, which considers the later sage Teangsi Sen Thebe as an avatar of his ancestor King Sirijunga.

The influence of this avatar of deifying characters seems to be so strong in the Kirat Limbu culture that the Limbu writers of the 18th century considered Teangsi Sen Thebe to be the avatar of the Sirijunga

king of the 9th and 10th centuries and changed his name to Teangsi Sirijungha Sen Thebe.

However, those great men have contributed significantly to developing and promoting the Kirat Mundhum language and script.

In the same way, the story of Yasokeni Maharani, the story of Mukkeguba Raja, the story of Lasahang, the story of Mabohang, the story of Mabohang, the story of Vedo King, the story of Baje Devata, the story of House deity. Besides that, along with those Mundhums, devotional, practical, and life-useful knowledge is also included, such as - prayer while eating and drinking, evening prayer, method of saving infants, Mundhums to remove pain when burned by fire (Chemjong, 2003a, 2003b, 2003c).

Traditional concept

There are many types of gods and goddesses in Kirat Limbu culture. The gods and goddesses can be divided into two parts - gods and goddesses worshiped indoors and wild gods and goddesses. Himsammang, who is worshiped inside the house, and Tamphung Sammang, who is worshiped outside the house, are the deities.

The Mundhum discusses the mortal body, including sin, religion, heaven, and hell. The texts handle religious matters and the road to redemption. Mundhum talks about Nwangi Puja when the grain crops are fully ripe. Mundhum mentions Udhauli Puja and Ubhauli Puja. Mundhum also discussed health.

Finally, Mundhum informs about Sappok Chomen Puja, a family and social ritual performed to protect the child when a woman is pregnant.

Mundhum is also concerned about the overall welfare and protection of the family. Everyone should perform Mangena Puja, Papzheng service once a year to protect the family's body or all the members. It is said in Mundhum that once in three years, the family's elders worship the Nehang to protect the body.

Cultural values

Mundhum has given importance to collective spirit and unity. In the Limbu community, based on the same Mundhumi theory, there is a tradition of living in a meeting of Tutu-Tumyangs called Chumlung. The Tumyahangs gathered in the Chumlung settled any dispute through democratic methods.

If someone makes a mistake, there is a custom of touching couch grass, stones, touching copper and breaking it or purifying someone. In case of a fight, touching such things or apologizing by offering a bottle of liquor is customary to avoid repeating them. Society recognizes such things.

Mundhum gives the most important to the origin of the Yakthung clan, the teachings. Worship is done by going to the ancestral sites where their ancestors used to roam. Kirat Limbu performs adoration of their ancestors. Their Mundhum covers the important events of the past.

Contribution of sage and brave individuals

Mundhum is an intellectual, poetic, rhythmic oral tradition. Philosophy of life is based on Animism and Shamanism such as Phegangba/ma, Samba traditions. Therefore, Shaman significantly keeps Mundhum alive.

Characters like Lepmuhang, Yehang, Kandehang, and other prehistoric figures are all over Mundhum. The contribution of those characters is deified in Mundhum. Their contribution should be considered based on the real meaning and purpose of Mundhum.

The world will always remember the invaluable contribution of historical characters King Sirijunga, Te-Ongsi-Sen Thebe, Lalsor Sendang, and Iman Singh Chemjong.

Folklore based Knowledge

Mundhum is diverse among people in different places or generations. Therefore, it should be considered a natural feature of folklore. However, it is difficult to say who is right and wrong. That is why the modern world has placed Mundhum in the category of folk literature.

The period, situation, geography, locality, language, politics, and social arrangement also determine the form of folklore. Even Mundhum is still subject to such influence.

Although this traditional ethnic knowledge is ethnography, it is associated with ethnic characteristics, identity, and beliefs. Therefore, the concerned community takes it with reverence.

Importance of writing tradition

Mundhum has entered the literary writing tradition. Now Mundhum is gradually being transformed into written Mundhum.

Since the Kirat Limbu culture is a tradition based on Shamans, there still needs to be an official entry of written Mundhum culturally. As a result, despite being

recorded, Mundhum is only used for study purposes and documentation.

As the Shaman disappears in the community, Kirat Limbu, Phedangba/ Ma, and Samba priests are also disappearing. Now there is a possibility that this tradition will be lost if the written Mundhum is not accessible and practiced by everyone. Therefore, a copy of the written Mundhum should be handed over to a cultural lover who knows how to read, sing and perform.

2.1.1 Chongbang Samba Mangena mundhum

The Kirat Limbu family includes Samba. Chongbang Samba, Phyang Samba, and other individuals make up this group. Their ancestry is comparable to one another. Although the Samba are separated into different surnames, their bloodline is seen in the genealogy (Chongbang, 2009; PhyangMC, 2019). The Mundhum associated with Brother Chongbang was taken when studying Phyang Samba because Chongbang Samba Mangena Mundhum reflects the historicity of Phyang and other Samba. So Chongbang Samba Mangena Mundhum is presented here. The Mundhum is as follows:-

*Kociyo Meciyo Saha yanagan natappa saraha
tappa Chongbang Samba hangden yo Kashi xetra
samyangle sikri yuppare sikri wanchangmu
thasing. Kashi xetra samso yaming wanching.
Khune yukphungmu kannu thange. Thang ganmu
natnu yange saraha mu natnu thangemu.*

*Yo Kashi Ganga tembe yo attuding yo lammu
yong Saptakoshi, DudhKoshi, Tama Koshi yangan
natnu saraha natnu yukfung kannu Sabang kannu
wasading yo lam thasinglo. Picha katnu sambhog
kannu kai kaknu Phangjung kaknu chabting
thungwa kaknu Vijaypur na vasa tolam lande. Kai
kaknu Phaijung kaktura Kocio Ba Mecio Ba yangan
tappa saraha tappa Ro. Minu hoppa Tamber hoppa
vasa yolam khak kelande.*

*Yangan natnu saraha natnu hakfara nau dhunge
basa tholam khang kedhange. Sigek surung sigi
sosam sanvenvotte mata eve membonte sigi
sosam phongnu mata ime phongnu minu hoppa
Tamber hoppa yukfung kanu Sabang kanu yangan
natnu saraha natnu wasa yolam thange Ro.*

*Minu hopma Tamber hopma Nuboghat
Simraghat Yukphungdin Sabang Kannu yangan
natnu Saraha natnu vasa tholam tangelo. Minu
hopma Tamber hopma Nuboghat Simraghat
Yukphungdin Sabang kannu yanagan natnu
Saraha natnu vasa. Yolam khangkelande kai
phangjung kamnu minu hopma Tamber hopma
Karakaule yukphung kaktura*

*Mulu hopma Tamber hopma Sarah natnu
Yangan Natnu Vasa Tholam Khangkelande
Kochiyo Ba Mechiyo Ba Yangan Tappa Saraha
Tappen Basa Yolam Khangkelande. Minu Hopma
Tamber hopma Khadkure Tarang Basa Tholam
Khangketharethange Kaifangjung Kaknu Minu
Hopma Tamber Hopma Yongan Natnu saraha
natnu Khukwa dhoru lung ghari Ro.*

*Cabhat kaknu Chungwa kaknu Sangjelung
Sobuwa Dobhan Ro. Vasa tholam khangkelande
Kociyo Ba Meciyo Ba yangan tappa Saraha tappa.
Ninu hopma Tamber hopma vasa tholam
khangkethasing.*

*Nagbele Ro ketakumlo Miama vahangminu
Tembe Dobhan Tembe Kociyoben Meciyooben
yanagan natnu Saraha natnu yukphung kannu
Sabang kannu kai phaknu phangjung kaknu
thikpakung cahnu Thik Pichhing Thi Thungera Thik
Yanglalak Yangdhoktera Minu Hopma Tamber
Hopma Sumbo Kere Hukba Kere Chuge Lamtho
Chukwama Lamtho Ketakkum Mio Hopmetho Basa
Tholam Khangkelande Ro. (Chongbang, 2009, pp.
145-148).*

Synopsis and analysis

The Mundhum is a saga that sings the events of Chongbang Samba's ancestors. This Chongbang Samba Mangena Mundhum and Phyang Samba Origin Mundhum are similar. Earlier, their family was the Kashi clan from the Ganga plain. As they were a dynasty, they were rich in gold and silver.

Their places of work and sports are Mechi, Koshi, Tamakoshi, Dudhkoshi, the Saptakoshi river area, Vijaypur, and surrounding areas. Mundhum says that he roamed around that area and hunted wild boars. Those ancestors used to hunt wild boar in the Koshi Baraha area, says Mundhum.

The princes of that dynasty, i.e., the ancestors of Chongbang Samba, went from Koshi Baraha to the banks of Tamber Khola to hunt wild boars. While traveling along Tamber Khola, they crossed

Nuboghat, Simraghat, Khadkude Bridge, Chungwa Khola, Sobuwa Khola Dobhan, MiaKhola Tembe Dobhan, Ramduwali, and reached Mewa Khola.

Mundhum says that according to the message given by Tagera Ningwabhhu Mang in a dream, they reached Mewa Khola.

In the disguise of a hunter, the prince reached the forest of Mewa Khola. He also had gold and silver plates with him. The forest was under the jurisdiction of King Samyok Hang. A soldier of Samyok Hang saw the prince hunting in the forest for a few days. The soldier reported to the King that the prince was hunting in the forest. He had a gold and silver plate found there in the forest.

So the King sent more of his soldiers and made the prince appear in the palace. The King asked the prince- "Why did you come to my country from where?" The prince told his story in detail. He also offered the King the gold and silver plates he had with him. However, the King thought one should not take away someone's wealth this way. Instead, he should make the prince his brother and keep him together.

The King asked the prince to live together because the King remembered the story of the Samyok Hang king's ancestor hunting wild boar from Koshi Baraha and told it to the prince. After that, Chongbang's ancestors lived in the Mewa Khola area. This is how Changbang Samba's ancestors settled in Mewa Khola, says Mundhum.

In addition, the method of doing Mangena within the Mundhum is mentioned. For example, it is better to perform Mangena Puja in the morning. Chongbang

Samba's Mangena Mundhum and Phyang Samba's Origin Mundhum are similar.

In Phyang Samba Origin Mundhum, there is a story of the Nalbo King accepting the gold and silver offered by Prince Saratappa. According to the story, Saratappa married the King's younger daughter. Later, the King gave part of the kingdom to his daughter and son-in-law.

It is natural to have diversity in oral tradition or Thuture Veda. Analysis can be done based on the characters and plot of the story. Based on the comparative analysis of both the Mundhums, there is an indication in the story that the ancestor prince of Chongbang Samba and the Saratappa ancestor character of Phyang Samba are the same.

This Mundhum has also revealed that it covers the history of the Kirat Limbu dynasty. Before, Saba Yethang whirled like a whirlwind. First, some people came from Lhasa; then, they became Lhasagotre. After that, some came down to the Ganga Maidan and became Kashigotre.

According to Mundhum, both Kashigotre and Lhasagotre were the same Saba Yethang. They are only separated by time and circumstances. At the same time, Mundhum insists that the Sambas of the Kashi dynasty, including Chongbang Samba and Phyang Samba, belong to the Kashigotre/ Khambongba.

2.1.2 Chongbang Samba's Pung Mundhum

Pung Sammang Mundhum by Chongbang Samba is another important oral legacy of ancient knowledge

and philosophy. It is a foundation for evaluating Chongbang Samba's knowledge, perspective, philosophy, and Phyang Samba's. Chongbang Samba and Phyang Samba have the same ancestry. As a result, Pung Mundhum reflects the Samba's knowledge and ideology, including these two.

Mundhum

Misek sammang Shreng sammang ke pokma ke samma surumtho siyoderumyo kheyek thaknere asen iksa khambek tarak tangsang pachchhelle kagetnang yechchi pachche. Tho kuthanam phangje pachche. Khambelaga musendamu apate miyamu aapte sendang aapmora mita aapmare kettakum here nudhuni here thanumu here singlam mu gere poklamu here.

Khakkebelale yo so rishi mangha tho so rishi mangha naulakha chaurasi rishi mangha sendang sepma laxi selma miya hopma namhi selma pha-ang laamante mu kube mejoge. Nam mato mu kube mechoge lasava mu meyunge naam sava mu meyung kugetnam Yetchi Keppappa Kuyanam phangje kepappa sendange sepmaphahang lahi khepmaphahang lahi khepmaphahang miya sepma pha-ang bamhi sepma phayung.

Aasava namsava kube meyunglen minu sama sama baie samen lapmuyok mudhok simuthok muthok loksang pharutta teyang thakle Phepmaphi Minu Sama Baie Samen Lapmuyok Mudhok Simuthok Mutshok Furutta Teyang Thakle Tumbo Ha Nau Lakh Tara Chausathi Rikhi Ha Yangsa Kundhe Ke Jogi Peri Panja Sanja Ingja Netnusileg Mu Ani Gay gayo sendang ke-aappa,

*Sendang sepma pha-ang lahi sepma pha-ang,
Miya sepma pha-ang namhi sepma pha-ang Lamto
Kube Chogige Nammato Kube Chogige.*

*Minu Samen Beismin Perry Pancha Sanja Ingja
Menettulega Anga Yarin Tumba Sodhan Tumba
Nari Kuden Aagnetgara Sendang Serung Lahi
Serung Miya Serung Namahi Serung.*

*Peri Panja Sanja Ingja Minu Samawai Sama
Nettusilega sakfari thokwa hangfari thokwa nari
kujen menettu lala muthok mi mudhok kakmu
mange Ro. Minu sama pardha sama khune aang
lokse teyang phutut teyang sikchowa ha thakwaba
ha nari kujen menuttu aa iksha tandu Ro Khambek
tandu Ro. (Chongbang, 2009, pp. 148-151).*

Synopsis and analysis: Chongbang Samba Pung Mundhum, as it stands now, offers a look into the past. Ancestors used to congregate with sages at Mundhum. Nine hundred thousand intellectuals gathered from below the Ganga plains and above Tibet, China. Meetings were held where the Gurus shared scriptures and had conversations.

Mundhum describes the centuries that gold and silver represent. These ancestors are comparable with the galaxy of Planets. In Mundhum, there is even mention of a Shreng Sammag. He was known as a lone hunter. Carrying flint for the fire was typical in the past. Shreng Sammag (ancestor) is known as *Chakmake* hunter due to this.

Samba Shreng appears to have descended from Samba Sen and evolved into Chongbang, Phyang, and other Kirat Senehang Limbu ancestors (SenChobegu, 2007).

Mundhum refers to Shreng as Sammang (ancestor), comparable to other genealogies. As a result, we can trace SambaSehreng back to Phyang Sambas. Chongbang, Phyang, and Samba are all descended from Samba Shreng Sammang. The fact that Samba's ancestors were not only hunters but also sages. In Mundhum, they used to think diligently with Gurus.

2.1.3 Saba Sammang mundhum

'Saba' means monkey, and 'Sammang' signifies god in Limbu. Because the nature of this god or associated clan is bright, self-sufficient, and powerful, we can deduce it as a deity, maybe because controlling him was difficult. People thought the misery and sickness of humans were due to the power of the monkey god depicted in Saba Mundhum. People believe Saba Samang is responsible for ailments and a cure-all.

At first look, the story appears both a folk tale with metaphorical vocabulary and instructive knowledge with allegorical word formation and images—the word 'Saba,' which appears in Mundhum, to Limbu's term, clan. In Saba Mundhum, there is Baraha Mang (God) Kokoha Mang and the Koshi River, Tamber Khola.

Tungdunge Dev (God) Tungdunge Mundhum, the protagonist of Tungdunge God Tungdunge Mundhum, was a family member of the famed Kokoha Mang of this region. According to linguists, Saba, a lineage of the Tamber Khola region's Sodhung Lepmuhang, and Saba, documented in Persian history, have remote ties (Pokhrel, 1998; Thulung, 1985).

According to Persian history, the Sabians were a Shiva cult in Persia (Thulung, 1985). Later, the word Saba Sammang became the title and title of Limbu (Subba, 2005)—the Samba dynasty and its beginnings from prehistoric times.

Kirateshwar (Kirat God), Shiva, Shiva linga, Shivalaya, and other Samba tribe members associate with Kirateshwar (Kirat God), Shiva, Shiva linga, Shivalaya, and other Samba members. The Shiva linga was discovered near the ancient historical site Phangfangden waterfall in Mewa Khola Thum, the Samba clan's birthplace.

The Gorkha and Limbu examined the genealogy of the Kashi dynasty Limbu in Chainpur Sankhuwa Sabha during the Gorkha expansion under Nepal's construction in 1831. They discovered that Sen Magar shares ancestry with the Kashi dynasty Kirat Limbu. This fact prompted Limbu to make a deal with Garakhali. As a result, the saltwater treaty was concluded.

There was a commotion in Limbuwan after Girvanyudha Shah issued an order later in 1865, Vikram Samvat, to deny the Kashi clan Limbus Kipat land rights. At that time, Kashigotre Limbu and Lhasagotre Limbu united to protect Kipat's rights.

By agreeing to run the marital relationship, they formed a front against the Gorkhali. At the time, Kashigotre Samba Limbu swept away Holy thread Janai's three baskets in Tamber Khola (Ingnam, 2012).

According to historical evidence, Samba Shiva, Thebasam, Thebahangsam, and Saba Sammang live

in several as Mewa Khola, Tamber Khola, and Taplejung. The essences of Saba Mundhum and Tungdunge Mundhum are comparable in several ways. The words Saba, Samba, and Sawa indicate the Samba race's long history.

Based on the phonetic and synonymous meanings of the words 'Saba' and 'Sabian,' there is a relationship between the 'Saba' of Saba Mundhum and 'Saba' of Sapiens in the ancient history of Persia. The word 'Saba' in Saba Sammang means that the introductory word 'Saba' evolved from 'Shiva' to the word 'Samba.'

Saba Sammang Mundhum is a folk story with a hidden background in the Samba clan's origins. As a result, presenting Saba Mundhum here would be relevant.

Sodhung Lepmuhang had a son in the form of a man and a monkey, according to Saba Sammang Mundhum (Sherma, 2009), written by Chandra Kumar Serma, a specialist in Kirat culture. He abandoned the infant on the side of the road to perish. He did not, however, die for another eight days.

Sodhung Lepmuhang tossed Saba into the sky mist after he did not die that way. Saba made it to the top of the slope but became trapped. Saba began to cry out in hunger on the cliff.

When Sodhung Lepmuhang saw Saba weeping on the Saba cliff, he pulled him out and reminded him that there was a village called Saba Yet-hang on the west side where he should look for food and eat. Saba then went his own way.

On his way, he passed through Tamber Khola to Chirwani. He met the Hembhya clan Limbu, who was going to Tibet to get salt. On the way, the two met and became friends. Hembhya also invited Saba to his house one day before he left.

When the grain was ready one day in November-December, he went to Hembhya's house. However, Hembhya did not recognize Saba at the time. Saba had become a guest at Hembhya's house, remembering the friendship they had met on the way and the invitation given at the time.

He was also hoping to eat at Hembhya's house. Saba, however, became disappointed when Hembhya did not recognize him. Saba wandered off.

Saba entered Hembhya's residence and ate a pot of liquor, taking advantage of the fact that no one was present. Hembhya became enraged when he saw this. Hembhya captured Saba in a trap. He and his neighbors murdered Saba. They then assumed Saba was dead and dumped him into the Tamber River.

Saba's body washed up on Koshi Baraha banks. Kokohamang (God) recovered the flowing creature from the river. He aided Saba and ultimately saved his life. Kokoha God inquired of Saba about how this occurred. Saba claimed Hembhya had beaten himself to death. Kokoha Baraha God is concerned about being sentenced to death for just stealing food. By treating Saba, he was able to cure him.

Then Kokoha God commanded Saba - "Saba Sammang, monstrous monkey-god! You are now on your way to Hembhya's house. While you arrive,

avenge the anguish inflicted on you when he had beaten you. Make his body feel ill."

Saba Sammang followed Kokoha God's orders. Hembhya became gravely ill at home less than a day later. He summoned Shaman Phedangba of the Kambang clan and requested that he check the fortune. He contacted Saba Sammang and stated that he was infected with the disease because he was unable to feed Saba Sammang.

After that, he began to worship Saba Sammang and offered food to him every year after Kartik Mangsir's harvest. He started eating after he had honored Saba Sammang.

Saba Sammang is also known as Yechchama or Yechcham, according to another writer, Jash Raj Subba. Saba Sammang, according to Phedangba, is the source of a person's suffering. People have to honor Saba by sacrificing fruits and grains. Saba evolved into an endearing Limbu family, Samang. It has even morphed into several Limbu variants (Subba, 2005).

Linguistically, the famous Kokoha God of Bahara Kshetra associates with Sumer. Another branch of the Sumer Kir race, according to linguist Balkrishna Pokharel, was the Suker race in Europe. The Greeks referred to this Suker as Batrahos, while the Orthodox referred to it as Coke.

The references in Kirat Baraha Kshetra to the Sicilian mythological king Kok (Koklas) and the Koka-Kokaha- Kokahang river are similar and meaningful (Pokhrel, 1998).

As a result, throughout history and geographies, various historical facts and figures have provided meaningful evidence that Saba, Samba, and Shiva are synonymous.

2.1.4 Mudenchhong Mundhum

In the genealogy, there is a historical fact about the origin of Mudenchhong Samba (Mudenchhong, 2007). According to the genealogy, Somvamshi king Nisep/ Nimish invaded the Nepal Valley during the reign of Kukuhan, the sixteenth generation of Yalambar, the first king of the Kirat period. Kukuhan fled to Lhasa with his army and group after being defeated in the attack.

According to the Mudenchhong Samba genealogy, the Kirats shouted at the time, and some of them entered the Phedap kingdom of Bhai Futta, while others headed south to the Ganga plains. According to the genealogy, King Mudenhang of Farijong, Tibet, sided with Kukuhan, the displaced Kirat king from the Nepal Valley. He split the kingdom and settled Kukuhan. Munahang, the third-generation Mudenhang, and Maranghang, the third-generation Kukuhan, were also close.

They executed the Tesen Lama of Sifagumba one day for plotting a coup. Lama followers complained murder of their Lama at the Potala Palace in Lhasa. The court in Potala Palace declared the incident a great crime. The court ordered the descendants of Munaingba of Digarcha and Farijong Ubrijong to leave the country. The verdict also ordered the capture of their chiefs, Maranghang and Munahang.

This movement occurred in Digarcha during the reign of the Maranghang, the third generation of Kukuhang. Maranghang is also known as Mawarang; Mawarang hangs in history.

Maranghang then marched from Tibet to the southern direction to retake his Nepal Valley, the ancestral state. Munahang aided him in this endeavor (Mudenchhong, 2007). Before attacking the Kathmandu Valley, he collected his men at Dolakha to encircle it.

At the same time, Munahang carried Maranghang to the sources of the Tamber River in Tibet. Maranghang then proceeded to West Dolakha. Munahang fell from Tamber Khola's head to Limbuwan territory.

Maranghang conquered Nepal, including Phedap, from Morang to Jalalgarh in Bihar, according to Indian history, Kirat history, and Mudenchhong Samba genealogy. The Kirat, who had been scattered to the south in Ganga Maidan, when Kukuhang was vanquished in the Kathmandu Valley returned to Nepal (Mudenchhong, 2007).

According to the genealogy, Munahang and his followers who guided King Maranghang to his destination were Mudén Chhong Samba later called Mudenchhong Samba. The Munahang Chong (king) dynasty gave rise to the Mudenchhong Samba dynasty (Mudenchhong, 2007).

According to the Mudenchhong genealogy, the Munahang troop suffered greatly from Nepal's Kirat Limbuwan. Munahang assembled members of his army in Minujong Ryu after wishing Maranghang

farewell to the Kathmandu Valley invasion. Sodho Varak then traveled across the highlands to Tokpe Ghanti (neck).

From there, a party of Kebumsa traveled to Sikkim in the east. From the Yangmak Gorge, Munahang, Phangbohang, and other clans, he was rushed into the Bhui-Futta kingdom of Kirat Limbuwan (Mudenchhong, 2007).

While descending south from Tibet, Munahang's troops crossed the river from Yumlakha, Panglakha to Chirichangbuk?, Tilaburakhu hamlet. They traversed Tamber Hill and arrived at Bagang Ningwa, searching for a place to stay.

They stayed for a few days because the area was desolate and mountainous, so they built a cabin atop the wall. Hunger and misery were rife, especially among the older people. As they sat on the stone, tears welled up in their eyes.

"The tears that fell from your eyes have flowed like a river," Munahang and Phangbohang remarked as they faded away. In this way, the Mudenchhong Samba genealogy equates the Mewa Khola river to the tears that spilt from the eyes of older people, children, and women during that documented journey.

They began calling Mikwa Khola after Mewa Khola to remember their tears around Mewa Khola. Before this year (Mikwa) flowed, the river and the surrounding area were known as Mewa Khola.

They arrived at Tokpetten, South. They noticed tears flowing down their cheeks as they descended. As a result, they named Taktake Mimapumma, just as the Mewa Khola titled the name Mikwa Khola—the

first named the bridge Medatarang after their goat. Meda refers to a goat because Tarang refers to a bridge.

They reached Tangkhu via Samjing Dangen, Papung. They introduced themselves as Mudén (Lhasa) and Hang Sangba Lapcha there. They were Mudén because they were from Mudén (Tibet/Lhasa). Hang translates to "king," and "Lepcha" denotes a dynasty.

In addition to the invasion and voyage from Tibet to Nepal, the Mudénchhong Samba genealogy provides crucial facts about Kirat Limbuwan. We know what legends of Kirat Limbu of different Kirat Limbuwan clans may be available.

(1) According to Tek Bahadur Limbu, a Phyang Samba culture scholar, a war between the Nalbo and Khokling rulers occurred. Saratappa (Samba's ancestor) aided King Khoklinge in that war. As a result, the Khoklinge monarch won the fight. After winning the war, King Khoklinge asked Saratappa's children what they wanted. Saratappa's children did not expect anything in return for their help.

Instead, they requested Khoklinge to aid them when they needed it. The Khoklinge king, however, made a generous offer. King Khoklinge gave a Tibetan/ Mudén/ Bhoteni female helper to Saratappa as a gift. Saratappa's descendants with Mudén were later known as Mudélchhong Samba (Phyang TB, 2019).

(2) Arjun Babu Mabuhang compiled a story about Mudénchhong in an on-site study (Mabuhang, 2012). Hinahang ruled Taplejung Santhakra. He had a male-

breeding pig. Once Nalbo King Samyanghang hired out his breeding male pig. He had to return once the work was finished. He failed to return with the male pig. Hinahang became angry and threatened Samyanghang.

Samyanghang became enraged as well. Samyanghang decided to fight with Hinahang, so he sought the help of Khokling King Khoklinge. Then Samyanghang and Khoklinge assaulted Hinahang. Khoklihang was killed in the battle, but his troops killed Hinahang. Kittakma, Hinahang's daughter, was hiding in the palace. Forukma married her.

According to the author Arjun Babu Mabuhang, who quoted Shrilal Samba, Mewa Khola, Samba-5, Mudenchhong became Samba after the descendants of this Forukma in his book 'Mundhum and History of the Limbu,' Mudenchhong became Samba after the descendants of this Forukma. Mudenchhong Samba's mangena Yak is Kharwathak Papung, according to Mabuhang.

However, according to the Mudenchhong Samba genealogy (2064), Mudenchhong Samba's ancestor Munahang had arrived in Mewa Khola by crossing the Mendatarang. Tangkhu's territory is narrow, and its summit is mountainous, according to the genealogy (Mudenchhong, 2007).

Therefore, in the first half of the 16th century, Mudenhong (Mudengam), the youngest son of the 11th generation Sudemba, left the southwestern Mewa Khola (Mikwa Wahang), searching for a large tract of land and settled in Sandhavarak, now Santhakra.

The account of Mudenchong Samba's arrival and the origin of the Samba surname is quite old in the Mudenchhong Samba pedigree. The story describes Nepal's entry, invasion, and conquest by Maranghang and Munahang. The two stories above are relevant to Mudenchang Samba's genesis. However, there is still room for more research.

The Nalbo king was known as Bhote Raja in the account of the Chongbang Samba genealogy and the genesis of Phyang Samba (Muden king). It's known as Samyanghang in Mundhum. China was known as Sinyuk, and Tibet was known as Muden.

Tibet influenced the region for a long time. Historical terms such as Samyanghang-Sinyukhang, Muden, and Bhote are synonyms.

Mundhum words Saratappa, Seratappa, and Shratappa are all variations of the same name. The Kirat Limbuwan nation's rulers reigned with the Dalai Lama's red seal, according to the Kirat period chronicle of Vijaypur documented by historian Iman Singh Chemjong (Chemjong, 1974).

The genealogical stories in Mundhum may vary in form, but they are similar. The killing of wild pigs in Mewa Khola in Mundhum is the same. The monarch of Nalbo seized Saratappa in the jungle. Saratappa offered a gold and silver plate to the Nalbo king. According to legend, the king offered her youngest daughter to marry.

Saratappa had seven children, according to legend, but only one Phembunhang remained in the Chongbang lineage. One of Saratappa's two sons died because he was a fake, and only one of his true

sons survived, according to the origin story of Phyang Samba. In any event, both legends have Phembunhang remaining and having children.

The adoption/ Misalbhair tradition has contributed to Samba's massive construction. Mudenchhong Samba and two more Sambas join the Samba as adopted brothers, according to the Phyang Samba Genesis.

2.1.5 Theba Sammang mundhum

This Theba Sammang Mundhum is a morning and evening prayer to Mahadev Shiva in the Kirat Limbu language. Daily worship of Theba Sam in the morning and evening brings blessings. The synopsis of Mundhum is as follows.

*Oh, asunu sutheba sucili mukumasam yombe
lapaga celeng namapaga celeng hangava anabae
sapmading kumang yombe asunu suthebae Kohi
namjung tharegah etlarading thak shak regah
vayagena celengnara kelengsing angah kappa
nanalgregah yukphung tangvae*

*kemiki phungden nara celeng vanchingma
denglo toigena namagena lungthung sapmading
kumang yombe Tagera Mega sikumding ningvaphu
mang yambe sigera seing mennigena mang
ambenelo vayagena ingpho tangmang nelo
menchu manny hukpho menda mangvae*

*tholongdingregah lanama mudang kheseka
thungthang phosagale megah tang manavae laoti
ladangthe namaoti namadangvano murita kejong
serimuthang sampherega mujoka khejokalegah
sujoka mannelo*

*iksa khambek samyanglegah valoka singbung
lungbung tavu mang yambe menchangena*

*yapmisa thaksapusa legah manatanavelo
hingsimending lemegah sangrama pedang
tangmangnelo*

*menchanggena nuvaregah menchanggena nara
cilleka kelengsing anagah litoksang sammeta
kejong kelenasing ang na ... jonglana celeng
namapaga celeng kethebesang menchanagena
yapmire kemenisenallega temenadingvalong
pisang kethanching*

*keyebellegah sapmadinglakah kemenisellegah
sinyuka mudenapisang calinara kehising ang
sammeta kejangalam lakheng kedhasinglo
hangacilihing semalung mangolo kappa
varumakathanasi ang*

*menchanagena celengnara keleng sing ang
summuka limuka tongsupa Fe-kelengsing ang
sapmading kemang calinara kemenisennang
cinukena kenungsing ang yaklagena yasaka
kethanching angah lapaga celeng namapaga
celeng*

*keyemsinglegah menchanggena yapmisa
Nembang sambere cinukana kemenise angah
menchanggena nam yapmisa Nembang samlegah
sikumding kuningva Mae angah selama kethaselo
(Subba, 1988, pp. 19-22)*

Synopsis: Supreme Father, please! Supernatural abilities: Glowing like the moon and sun, you are— Lord of the Himalayan range. You performed a walk and danced on the top of Himgiri mountain and observed the creation of the holy place of snow, taking the pastime of the snowman from time to time.

Oh, Mahadev, you appeared from the playground's eastern side. Oh mind, excellent Light, that only knowledge can reveal the truth. You are the great Shakti, the soul-dweller who cannot be seen, grasped, or touched despite being the all-encompassing hero.

Oh, Lord of the Void, the Moon, the Sun, the Stars, and the Universe. Wind, Oxygen, Clouds, Rain, Water, and Lightning. It is the source of the Ganges and the earth's vegetation. Humans, animals, and souls are all created by the Lord. Even after death, Oh, God bestows chola/ a new life based on Atmalok's deeds!

You appeared as a human being in the land of Jongla (Sikkim) since the beginning of time, when humans suffered from various diseases and ignorance. Oh, La-Nampaga Cheleng (Moon, Sun) shone brightly there. Some of the individuals seated by the southern ocean did not recognize you or give a damn when you appeared to them.

Oh, Theba Sam, you suddenly appeared among the inhabitants of China, Tibet, with the swiftness of a northern storm. They could not recognize you despite the God appearing in front of them with a bow and sword, so you turned south and arrived in Yasak, Panchthar. You Theba Lanampaga appeared there with a sparkling knot resembling the moon and sun's Light before Nembang Sam.

Nembang Sam was shocked and begged at your lotus feet, Oh, Theba, when he saw he manifest this way. He said, Oh, Asunu Suthebaye (Oh, Supreme Father), you are a self-supernatural superpower.

Nembang stated, "I am willing to offer my wealth." What makes you happy to be treated? Please notify me of your order.

You gave such a command when Nembang begged you to honor you, God, the Father, by bringing what he required for you. You then told him to place a banana leaf on top of a high clear plain in the eastern direction, where the sun rises and put a plate on it.

That plate represents the earth, and from above, it fills the bowl with pure water from three sources, representing Koinangjung, the Mt. Kailash form. Light separate lamps of Theba and Yuma on that plate, then light the same lamp as the symbol of Theba-Yuma.

If you pray regularly every evening and morning, you will receive the various knowledge you seek. You will learn about the world, the natural and supernatural phenomena. You will be liberated from ignorance, mental and physical suffering, fear, and terror.

Furthermore, you will be filled with only happiness, peace, and harmony. In this manner, Oh, Lord! You delivered God's message for human welfare.

Comments: In this Mundhum, Mahadev Shiva is called Theba Sam, a Superpower or excellent Knowledge. Here is an explanation of his metaphors and a travelog. In Mundhum, it is mentioned that he arrived at the Ganga plains in the south during his journey, but some people there were either unfamiliar with him or far away from his philosophy. Theba

Sammang allegedly performed penance at North Kailash Mansarovar after that.

According to Mundhum, he traveled throughout China at the time and was not well-known by everyone. Theba sammang, according to Mundhum, visited Panchthar Yasak in the Kirat nation. The gods of the Nembang family honored and worshiped the Theba sammang when he arrived at Panchthar Yasok, which pleased the God.

Mundhum is therefore said to perform rituals to appease Theba Sam. According to Mundhum, Theba Sammang, the patriarchal hero, is worshiped both in the morning and evening. That devotion to Lord Shiva will drive out ignorance and bring prosperity and happiness.

2.1.6 Yuma Sammang mundhum

Yuma means grandmother, Bajju. This goddess is mother power. The Mundhum, which is recited during evening and morning worship to Yuma Sammang (goddess) at home, is as follows:-

*Oh, Tagera mega sikumding ninavaphumaye
asunu suyuma sammae! Sigera seding mennigen
mang Mae vayagena ingpho tangmang menne
Tagera menne hukphomenda mangmae Mujok
dingkara khejok tangmae*

*sekkhadingkara sekkha mangmenne
thelongding tangsangle megah mudang
khesektang mangnelo laoti ladangme namaoti
namnangbhe senjosena lenjoson mujok tangmae
Ke mang mae! Tumtumdo henalo adangme!*

*Oh, Mickey Mikfung Nuwamarega Tandigen
Sepmang Kedhame Chungjiri Yetchham*

Lammenbote Sangramle Mega Pedangle Ingfo
Tangmae Simeding Rega Mikfung Fuktung Tamma
Serimuthang Samphelega Kundangmae iksa
khambok samthang lega Walong singbung
lungbung tabu tamanelo

Thaksa Pusa Menchanggen Yapmirega Kundang
Mae! Menchanggen Aabuding Chait Nara Kethame
Oh, ... Sisagen undhumega muing kedhame
ekkedding Nuwame Tum-Tumdo Henale Adangme!
Sakcima kulumathanaregah nang jung sinyuka
mudenalemega yukphung tangmae
phangjungregah kekappa kelangme kohi
phangjung regah kewama kelangma mangmae
tangmae

vabuna vakhong vadi vathapaphang legah
mangmae surita kejong phayobase kethame
yaklarena yasaka sanfe yukphungtangma
mangmae Lhasahangregah thakaligena sammang
tummanelo asunu sunu yumae tumatumdo henalo
Adaname !

Oh, Senjelungmarega Yukfuntangmangnelo!
Hangva mangva mangme tangme mangba hangba
haseli amukuma mukuma samme mukuma thaselo
thakligena sammang dumme calena narame
caligenakara calena narame aabu tangme
saitangme khipholakara sammang tumme mujoka
khejoka mangmae hili muding seleng lungtangmae
yangsaregah kunthe tangmae nuwaregah
nuvatangmae tum-tumdo henalo adanme!

Oh, nuvatammarena kundangme nuvam
phoselo sikumaningva tangmae Thamending kara
thasam thaselo sikum ningva Fosse seselo

*samnima tisamname ichingsam thaseli caligena
naradangme akheding menchang genasa iregah
Meg henading monu peligena panla Tonnu tum
tumdo henna Supparo adangme Asunu sunu yuma
sammange!*

(Subba, 1988, pp. 25-27)

Synopsis: Oh, mine of self-avowed wisdom!

Mahamaya, Invisibility! Mahadevi, who nourishes and bestows invisible power to all things! Even with the eyes, one cannot see or touch—even the achromatic truth.

Only in a pure body can Abhishek (spit) and the Holy Spirit know and impart wisdom to his devotees. The lord of the sky, the cosmos, the planets, the stars, the moon, and the sun reign over it. Oh, Supreme Lord, I am sitting day and night, calling you with a thousand phrases!

Oh, enchantress, offer us a vision, even in a dream, with your loving eyes and arms. Even after this takes effect, man gets rewarded according to his deeds. We are all in your vision and karma, from the living to the dead. Oh, Yuma Sammang, the creator of this world's lightning, clouds, rain, oceans, flora, and wildlife! A thousand greetings to you.

Oh, Kalyani! For the sake of the human race, to offer knowledge of the power of science, law, and order! Greetings from a thousand miles away. Muden Sinyuk's rule in the north! You govern over the middle Himalayas, the new Himalayas, the mountains, the hilltops, and the rivers.

Mother of Power, you are a regular operator of clouds, rain, and storms. You are Yanglagen

Yasakathan's mistress. The anointed one is the first to enter Lasahang's soul! Oh, God, who gives a man so much information? Oh, Kalyani, this is the summons!

This Senjelung (Mount Everest) is your domain, and you are the mistress. You are the source of this place's nourishment. Oh, benefactor, you bring delight and tranquility. Please give us food and peace in this area. Oh, self-strengthening lord of the otherworldly realm. Increase our self-strength here and give us boldness to save us from agony and death.

Please give me the wisdom I need to live by worshiping you here. According to Karma, you are the one who converts humans into animals, birds, and other creatures on this planet. You are the mistress of all children. You trained us to weave cotton thread in this world to save us from being naked. You are the one who teaches us how to dress appropriately! (The Mahaguruama is the first grand teacher.)

And then there is the philosopher, who teaches us about various grains, fruits, and ailments. You are a wealthy and ornamented person. Give us wealth, patience, wisdom, and the courage to live fearlessly. Please give us the ability to think, the knowledge, and the ability to grow. Please give us the information we need to understand you and cleanse our souls. This adoration is our simple prayer to live, our call in your name. Greetings, Yuma Sammam! Thank you, Grand Mother! (Subba, 1988).

Comments: Yuma (grandmother) is referred to and identified in various ways in Yumasammang Mundhum. She is referred to as a mind of self-

awareness and knowledge in the first relation. Her authority and skill are in high demand.

In Sinyuk (China), the same goddess is invoked as the goddess of origin. Where the Lasahang King is referred to as the enigmatic goddess who appears in dreams and bestows power. She is also revered as the goddess of prosperity, having appeared on Mount Everest (Senjelung).

Yuma is said to be the primordial supreme mother, the great Self-knowledge mind. This goddess was established as a powerful goddess in Sinyuk (China) Tibet, around the Himalayas. This goddess eventually arrived in Yasok. As a result, she is also known as Yasokeni.

Kirat Mundhum also mentions Theba Sammam visiting Panchthar Yasok and being worshiped. The Kalash (water jar) of Theba and Yuma are glorified together, according to the Mundhum. Kirat Limbu Mundhum, known as, Theba (grandpa) Sammam and Yuma (grandma) Sammam, are polynomial Mahadeva in Sanskrit and Nepali literature.

The same Kirateswara Shiva and Parvati are worshiped as Shankara and Uma in the scriptures. The nouns Uma and Yuma are synonymous and have the same meaning in this context.

2.2 Religious and Cultural Background

Kirat Limbu's philosophy and tradition are based on Mundhum. They belong to ancient Saiva philosophy and Bon (Animism, Shamanism) philosophy. In the 7th century, the Buddhist religion influenced the Bon

religion. As a result, this community got the Yuma religion. Yuma has again got influenced by Christianity and Hinduism in the twenty-first century. Therefore, other philosophies, beliefs, and sects have influenced the Kirat Limbu community. As a result, they are divided into different sects and sects.

To date, there has been no intensive and critical study of Mundhum. Only ethnic knowledge collection and spiritual interpretation have been more abundant. The scientific explanation of Mundhum still needs to be done. One must know various religious philosophies, opinions, and sects to understand how original or influenced the world is.

The major themes discussed in subheadings are listed below.

2.2.1 The Hindu Etymology

Background: There is a controversy today about whether Kirat is a Hindu. Before 2046 Vikram Samvat, this dispute was a little. Hindus regarded the Kirat Limbu as Hindus because they were Shaivites. However, Shaivism, the conventional philosophy of the Kirat people, does not practice Vernashram/ casteism or discrimination. Belonging to the Bon religion, the Kirat community believed in nature worship and Shaman Phedangba/ ma, Samba. Kirat did not feel uneasy when Shaivism was renamed Hinduism as a religion later on, as Shaivism and Bon have been connected since Kailash Mansarovar. That is, after Shaivism was Hinduized, Kirat was automatically considered to be Hindu.

Little by little, Kirat Limbu was running away from his bed. Their land right, Kipat, was also taken away.

They felt that they were being ruled or marginalized by other castes. Finally, in 2046 Vikram Samvat, Kirat Limbu started to express his pain that he was being marginalized.

Kirat Limbu, whose Kipat right was taken away, started raising provocative questions while expressing social, political, and economic oppression. At the same time, some members of the Kirat Limbu community opposed the Hindu caste system and decried prejudice in both Sanskrit literature and the Hindu religion.

In retaliation, some Kirat Limbu stopped considering themselves Hindus. Since Sanskrit literature says that Kirats are Hindus, they became prejudiced as they were not even Kirats and did not recognize Sanskrit. So it was only a political outcome. However, the Kirat Shaivites are bonafide believers who consider Shiva their ancestor and nature their mother and believe in Shaman Phedangba/ ma, Samba.

How did the word Hindu originate?

In ancient times, the word Hindu was used to describe the inhabitants of Sapta Sindhu who lived around the Indus River. The inhabitants of Sapta Sindhu were called or known by the Persians as Sindhu. While speaking Sindhu, when writing, the letter 'H' was used due to the absence of the letter 'S' in the Persian language. As a result, the word 'Sindhu' came to be known as 'Hindu.'

Who was the community initially addressed by the term Hindu? The Persians started calling the inhabitants of Sapta Sindhu 'Hindus'. Even before

Arya came to Sapta Sindhu, the indigenous of Sapta Sindhu were called Hindus. Among the tribes of Sapta Sindhu were Kirat, Naga, and Dravidian mixed Bhil tribes. Even before Arya came to Sapta Sindhu, indigenous were known by their Hindu names (Thulung, 1985).

So, before Arya introduced the Hindu batch, the indigenous Kirats were known as Hindus in the Persian sense of Sindh residents.

Investigation: It has been studied who the indigenous were before Arya came to Sapta Sindhu. Some argue that Aryas were there in the Indus civilization. There has been a study on this. Excavated remains of the Indus Harappan civilization dating back to 3200 BC found in Haryana have been studied. Researchers studied the DNA of the skeleton.

It was proved that the sample was not Arya but Bhil. The Bhil tribe was mixed. Among those mixed tribes, Kirats, Nagas, and Dravidians were also counted in Bhil. The archaeological study has proven that there was a custom of worshiping Shiva, Pashupati, Shakti, and Naga at that time (History in Hindi, 2020 Aug 29). Since the remains mentioned in Sapta Sindhu are from before the arrival of Arya, it is automatically proved that they were related to Kirat and Bhil tribes.

Shiva Philosophy: According to Shiva, the word Shiva means truth, eternal. Arya adopted this Sanatan philosophy during the Yajurveda period. The terms Hindu and Sanatan are related to each other. The indigenous Hindu nouns and the indigenous

Sanatan philosophy were later named Hinduism by Arya, especially the Brahmin Arya. Sanskrit literature has a significant role in this work (Danielou & Gabin, 2003).

Therefore, Arya adopted both the Sanatan (Shiva) philosophy and the Hindu (Sapta Sindhu resident) identity from the indigenous. Only by telling indigenous things in developed language, Sanskrit Aryans make them their original. Looking at the Sanskrit literature, the Hindu and Sanatan phrases are related to indigenous, not Arya. Thus, Shiva, Sindhu, and the Hindu nouns are related to indigenous Bhili, Kirat, pre-Arya philosophy, culture, and nouns.

Rigveda: The word 'Saptasindhan' is used in Rigveda. At that time, the Kirat tribe belonged to the indigenous Das and the Dasyu tribe. Since the word 'Hindu' is not mentioned in the Rigveda and other mythological texts, it is known that the word Hindu is not of Sanskrit or Aryan origin but an indigenous-related noun. According to Sanskrit literature, Shiva was recognized as a significant deity only after the Yajurveda period (Thulung, 1985).

Discussion: The symbols found in the Sapta Sindhu Harappan civilization show an identity between Kirat's Shiva and Shakta philosophy. That was the pre-Arya state. Therefore, the indigenous Kirat community is associated with Shiva-Shakti, Shiva-Parvati, Uma-Shankar, and Theba-Yuma.

In ancient times, they were equally influenced by the worship of nature, Shaman/ Dharmi Jhakri practice, i.e., Bon faith, prevalent in the same region.

Throughout thousands of years, the word Hindu changed its meaning from an indigenous of the Sapta Sindhu to an Aryan Classical Hinduism. Besides Shiva, Vaishnava, and Shakta philosophy are also present in Hindu philosophy. Vishnu and Kirat were contending parties in mythological times abundantly found in Sanskrit scriptures (Thulung, 1985).

Although Kirat Asura and Arya were blood and culture-linked brothers, they were separated by Kashi and Sumer influence (Pokhrel, 1998); it was triggered by culture and selfishness. As a result, a serial Devasura war took place.

In the sense of being a resident of Sindh in ancient times, Kirat ancestors should be considered Hindus. However, Vaishnava, Brahmin literature, Upanishads, and Sanskrit literature got a place in Sanatan Dharma over time. There was a caste system and Brahmin dominance. Classical philosophy and casteism became a part of Hinduism to stay at a higher position in society and to keep their family in power and strength forever (Shastri, 1940).

Kirat Limbu has been labeled a Hindu due to his Shaivism background. In Hindu scriptures, Kirat is considered friendly with names like Dev, Raja, Veer, Kshatriya, and Archer, and on the other hand, it is considered an enemy like Asura and Mlhechcha. That was true. Because the Kirat family was big, it was a very long period. For such a long time, it was natural for such a large family to be sometimes friendly and sometimes enmity.

In other words, it is not difficult to guess that Arya had a good relationship with some, while others had enmity.

Finally, let us repeat the question: Is Kirat Limbu a Hindu? No one can remove their Hindu name and relationship because Kirat's ancestors also lived in Indus. If we take the noun Hindu as a religion, Kirat is a follower of Shaivism, i.e., Sanatan Dharma. There is no discrimination like caste and Brahmin dominance.

However, in the name of the caste system, Kirat Limbu is not a follower of Hinduism, which fosters the caste system and classical Brahmanism and blood purity. The reason why they could not give up the Hindu badge is because of Shiva Sanatan's influence. There is no denying that Vaishnava's influence has entered the original Sanatan culture.

On the other hand, Shaiva Sanatan is Kirat Limbu's kinship within Hinduism, and no member of the community can renounce this kinship and influence voluntarily or unwillingly.

2.2.2 Etymology of the Arya

Kirat history remains incomplete without the introduction of the Aryan caste. According to Kirat historian Naradamuni Thulung (1985), the ancestor of the Aryas and Kirats was Swayambhuva Manu. Aryas later evolved from the Priyavat branch, and the Kirat dynasty evolved from Uttan (Thulung, 1985). Hence, historians call Arya the Kashi race. On the other hand, Kirat Limbu also considers themselves the Kashi tribe or Khambongba. From this, Kirat and Arya evolved from the Kashi family.

Michael Bamshad from Utah University USA and his research team (2001) tested the DNA of various castes in India. The test finds that the genes of Brahmins, also known as upper castes in India, were similar to those of Europeans. The genes of Kshatriyas and Vaishyas were more distant than those of Brahmins in this study. According to the survey, the Indo-European-speaking Aryan community arrived in India from Western Eurasia (Bamshad et al., 2001).

Linguist Balkrishna Pokharel has shed more light on this. In Mesopotamia, there was interbreeding between the Kashi and the Goth (cow-worshipping) tribes. The Goths mixed Kashi and the Kurma (Sumerian) tribe, the ancestors of the Kirats, mixed in the Sumerian region. As a result, the Kashi-affected family became the Kashi dynasty, while the Sumerian-affected became the Kirat dynasty (Pokhrel, 1998).

Due to the mixture between Kashi and Sumer (Kurma), they have blood relations and cultural influence.

Kirat and Arya were not only blood and cultural mixed but also had friendly and hostile relations for a long time. Both cooperation and war occurred between them based on parallel faith, culture, blood relations, and vested interests. The rivers that met at the beginning of history were again transformed into different races and ethnicities, and castes in different forms. However, Kirat and Arya were competing in different places and at times.

There were also wars between the Kirat groups under different pretexts. In the same way, there was a war of self-interest among the groups of Aryas. In any case, because of the ethnic pride that grew on the Kirat and Arya sides, they only showed differences rather than cultural, ethnic, and racial backgrounds. Scientists and researchers have yet to accept today's gap in anthropology, sociology, linguistics, and archaeology.

People do not even want to think that we were one due to ethnic or caste arrogance. Cultural and social conditions have brought many differences in mentality. The reality is that wherever Kirat goes, Arya follows him. In time, Kirat will be replaced by Arya. This sequence started in Babylon, Mesopotamia and continued to Sapta Sindhu, India, and Nepal. We get this when we carefully study the stories of Vedas, Mundhum, Puranas, and history.

Devasura Sangram, Puranas, Sanskrit literature, and narratives are its witnesses. That also confirms that when studying the history of Persia, and the ancient history of India, Central Asia, Eurasia, and Kirat, we see that these two races, ethnicities, and beliefs intermingled and proceeded in different directions.

Some Kirat openly consider themselves Aryan. This principle has also been advocated by Swami Prapannacharya (Prapannacharya, 1988). The primary basis is that Kashi Arya and Kashi Kirat are culturally and blood-related. Those ancestors became separated over time due to various influences and

geographical conditions. Then they created their literature and culture.

The word Arya is associated with Iran (Yarshater, 1989). Kirat was established in Sapta Sindhu, a later group, Arya. Therefore Kirat can be called Hindu, but it is more challenging to call Arya. Based on Kirat/ Kashi's cultural influence and bloodline that extends beyond Kirat/ Sumer's ethnic and racial limits, certain people can claim Kashi Arya. It cannot be denied.

However, Arya is a post-Vedic group emphasizing racial purity and maintaining caste superiority. The word Arya is younger than the Hindu noun. Even though they seem synonymous now, historically, they are different. As a result, classifying all Kirats as Aryans is both historically and practically incorrect. However, scholars agree that the Aryans came from Kirat and Khas (Pokhrel, 1998).

Arya stayed in Babylonia for a long time. They belong to the Arab lands around Persia. Indra was a Sumerian, not an Arya. In India, those who came following Indra were known as Arya. Linguists believe Arya derives from the word Iran (Yarshater, 1989). That is why the name Arya who came to India, is from the word Iran.

The last generation of Aryas entered Sapta Sindhu, India, from Persia (Iran), so Iran is a close noun, Arya. In the Persian language, the names Arya and Iran are synonyms for each other (Yarshater, 1989).

Arya came from the Sapta Sindhu region where Kirat, the Naga, Bhil tribe, lived. In the Vishnu Purana, there is a description of Lord Vishnu taking shelter from the mighty Naga King of that time and saving

them from the flood. He was the Kirat brother, a mighty Naga tribe. With him, Vishnu was established in India (Thulung, 1985).

Since Arya and Kirat are of mixed blood, according to the Socio-Biological Model, Arya followed Kirat because he had some cultural compatibility with the bloodline close to his genealogy (gene). Later, Aryans came to the land previously cleared by the Kirats, making it habitable. Over time, the Kirat gets displaced and moves to the side. This displacement continued to Sumer, Sapta Sindhu, Nepal, and India.

In this background, Devasura Sangram took place between Kirat Asura and Arya Sur, resulting in Sanskrit literature. Devasura Sangram and Puranas were written in the mythological Sanskrit literature about the war between gods and demons.

Literary narratives are rife with fantasies, advertising, and subtle undertones. Such events, which have come in literary form, should be understood in essence and sign rather than in fashion. We must understand the essence and hints of events rather than their form.

2.2.3 Hindu Dilemma in Kirat

The answer to the question of whether Kirat is a Hindu or not can not be given as Yes or No. The answer is logical and conditional. If it is assumed that Kirat was a resident of Sapta Sindhu, Kirat's ancestors were Hindu, then Kirat is a Hindu. Based on all the facts and evidence that the Kirat dynasty is the child or follower of Shiva (Satya-Sanatan), Kirat Shiva is Sanatan. Remember that Shiva's other

names are Satya and Sanatan (Daniello & Gabin, 2003).

Only during the Yajurveda period did the Aryas begin to regard Shiva as their god. In the post-Vedic period, Arya accepted Sanatan. After that, they introduced the Upanishads, Brahmin literature, and the caste system that distorted the form and philosophy of the ancient Vedic Sanatan. It emphasized the caste system, Brahmanism, Yajnas, and sacrifice system, resulting in social discontent and disorder (Shastri, 1940).

Jain and Buddhist philosophies opposed the distorted state of the Sanatan. Therefore, people were attracted to Buddhism. On the other hand, the influence of Brahminical literature, Upanishads, and Smriti literature in the Vedic Sanatan, where there are Shiva and Shakta sects, created an uneasy situation.

Along with the development of Sanskrit literature came the development of Vaishnava literature. In this way, the extended form of Sanatan Dharma established the Vaishnava philosophy of incarnation, in which Lord Vishnu is the hero (Shastri, 1940).

What further confused the Sanskrit literature was that Shaivism was a product of Sindhu, and all indigenous philosophies, cultures, or religions of India were widely propagated as Sanatan or Hindu. The fact that Kirat's ancestors believed in Shaivism from Africa and Arab lands was not considered.

This way, Shiva, Shakta, Vaishnava, Jain, Buddhism, and all religions were kept under the Hindu Omkar family and propagated with the name of Sanatan-Hindu. In comparison, Shivalinga worship

and Buddha have been criticized in Sanskrit literature. Arya or Sanskrit literature considered Shiva an adorable deity only after the Yajurveda period. They promoted Shaivism as Sanatan Dharma.

When foreigners began understanding Sanatan Dharma as Hinduism, Aryas called themselves Sanatani Hindus. However, they did not stop calling the religion of the indigenous Sanatan Hindu.

In Sanskrit literature, there is a conflict between the Sanatan philosophy taught by indigenous Kirat and the Vaishnava philosophy taught by Arya. The legend described in Vishnu Purana is proof of this. However, Sanatan Hinduism is built by these three Shiva, Shakta, and Vaishnava philosophies. Just as the mixture of the objects in Panchamrita gives taste, power, and meaning, no single item carries the same quality.

Pandeyan (2019) states that the Nepali language developed through Prakrit, Pali, Sanskrit, Khasa, and Parvate. The Sanskrit language is a noun formed from the combination of 'Sama' and 'Krit.' Sanskrit means that the combination of many indigenous languages formed the Sanskrit language. The indigenous languages of that time significantly contributed to the creation of the Sanskrit language.

Therefore, rather than saying that the Nepali language is a product of Sanskrit, the Nepali language is influenced by Sanskrit (Pandian, 2019). Similarly, rather than saying that the Nepali language was born from the Sanskrit language, it is the author's understanding and argument that the Nepali language is a particular local language influenced by Sanskrit.

Kirat nouns represent ethnicity, race, and civilization. Shiva and Shakta nouns refer to philosophy, faith, and culture. Civilization, caste, and race are socio-biological. Kirat has been influenced by Shaivism, Shakta, and Bon's faith since ancient times. Kashi, Sumer, Kirat, and Khas had the same faith until Sumer was Kashi before being named Arya (Pokhrel, 1998). After the Arya group's development, faith polarization in the Kashi and Sumer dynasties intensified.

Since philosophy, faith, and culture are immaterial and physical, they can infect or influence different civilizations, clans, and generations. Race, race, culture, civilization, color, and smell are present in Kirat's nouns. Shaivism and Shakta faith can break racial, ethnic, and caste boundaries.

Therefore, even if Arya wants to forget Kirat's bloodline, he has accepted Shiva and Shakta's philosophies and influences. Kirat also introduced avatars (Vaishnava influence) into Kirat Mundhum, regardless of Arya's bloodline or not.

Whether Kirat considers himself a Hindu or not, the influence of Hindu philosophy has remained at the source level. Considering Yehang as an avatar of God, Teangsi Sen Thebe as an avatar of Sirijunga is the influence of Vaishnava philosophy avatars. Arya considered Shiva, Parvati, or Durga as Ishtadev and Ishtadevi and covered the umbrella of Sanatan Hinduism.

In addition, they considered Shiva a worshipful deity over time, and writers enriched Shiva's philosophy. As a result, human knowledge,

conscience, and civilization have prospered despite shortcomings. The contribution of Arya or Sanskrit literature to the preservation of Shiva, Shakra, Sanatan, and Hindu philosophy cannot be denied. If Arya had not enriched Shiva and Shakta so much, the foothills of Kirat would not have been in such a glorious position.

Instead, Kirat should look for his face in that light. Everyone is responsible for continuing the research through cooperation rather than hostility toward each other.

Historian Imansingh Chemjong has established a theory by studying the history of Kirat in depth. He has taken Kirat to Persia, Sumer, and Elam. Also, the Kashi dynasty was established as Khambongba Kirat (Chemjong, 2003a, 2003b, 2003c).

However, his historiography emphasizes that Arya and Kirat are separate groups and faiths. Nowhere in his writings did he give any importance to the interbreeding between Kirat ancestors Kurm or Sumer and Kashi, the Goths. For example, he says the Sen, Khas, Gorkhali, and Kirat Limbu came from the Kashi clan.

On the other hand, it is not mentioned that the Kirats and Khasas were transformed into Aryas by the influence of Kashi. Although he showed the bloodline of Thakuri Chhetri and Kirat, he did not show any interest in establishing a relationship with Arya. This fact needs to be revealed by linguist Balkrishna Pokhrel's theory of Kashi, Sumer, and Chhag (Pokhrel, 1998).

Linguist Pokharel has referred to the development of Arya from Kirat Sen Magar in ancient times. He has shown that his Pokhrel surname is related to the Magar clan (Pokhrel, 1998). He said that his ancestors were priests of the Magar family.

Moreover, Kirat writer Gambhir Rai Arya Kolakham asked, 'How is Kirat, not Hindu?' He claims to be Arya in an article published in the 'Kirateshwar Sandesh' special issue (RaiKolakham, 1988). In the background of blood and cultural mixing, it cannot be considered unnatural for any Kirat to try to position themselves close to Kashi-influenced Arya culture. Because caste, race, and culture are all human-made things.

Some scholars have said that the historian Chemjong's view of erecting a wall between Arya and Kirat was biased. They suspect that this is because of his Christian background. In this row, we witness Pandit Chabilal Pokharel, Swami Prapannacharya, and Balakrishna Pokharel expressing their opinions on various occasions. Chemjong's father was a Christian pastor. Iman Singh was trained in a Christian school.

It has been alleged that it had an impact on his history writing. While doing a more extensive historical and linguistic study, this writer found that the linguist Pokharel's Kashi, Sumer, and Chhag flowed into the anthropological direction.

Imansingh Chemjong has done an incredible job for the Kirat community by researching the history of the Kirats. However, he has shown the deep gap between the Kirat and Aryan castes. As a result, when Kirat Limbu genealogy is prepared, their

ancestors are linked with Sen, Lichchavi, Khas, Magar, and Rai.

When it is shown in the family tree, the Kirat Limbu society has developed a situation that is not easy to digest. It is now necessary to remove the dark illusion. The distance created by Chemjong's historiography is a challenge that other writers or researchers have to fill.

Pakistan's President Imran Khan repeatedly raised the issue of Jammu and Kashmir while addressing the United Nations. He has accused Indian Prime Minister Narendra Modi of being guided by the philosophy of the Hindu RSS. He has claimed that the culmination of Hindu extremism haunts Jammu and Kashmir. Khan claimed similarities between the founding of the RSS in India and the philosophy of German Nazism. Just as the German Nazis considered themselves a superior caste and were aware of blood mixing, the Hindus of India also considered themselves a superior caste. Therefore, they insist on blood purity (SAMAA, 2020).

If we compare it to Nepal, the situation is comparable. Even in Nepal, the Aryan caste considers itself superior. They are aware of blood purity and consider blood mixing forbidden. Humanist theology today plays a role in maintaining the social power of Brahmins. Just as Imran Khan compared the Nazis of Germany and the Hindus of India, the situation is the same if we compare Hindus of India and Arya Hindus of Nepal.

The root of the problem is hidden here. Nepal's Aryan caste is ruling and oppressing the community

by becoming an elite class under the guise of religion. Even though there is a blood and cultural relationship, Arya and Kirat cannot be united by Hinduism. As a result, they became separated.

In World War II, war broke out between Britain and Germany. The main reason for that war was German Nazism. There was British rule in India. Therefore, the Western philosophy of life came to be influenced by English schools in India. Imansingh Chemjong, who studied at a British school, was probably influenced by the anti-Nazi British approach. He understood racism and blood purity. Nazism and racism are infamous in world history.

During the British rule in India, they became familiar with Brahmanism in Indian society. Westerners were clever. They realized that the wheels of the chariot of the caste system in India and Nepal did not run according to Vedic values.

They saw the distorted social face of Brahmanism in India. It was not new for the Nepali Hindu community to imitate India, which always considered Hindustan and Hindus as their ideals. Probably based on this, they considered the Aryas comparable to the Nazis.

Kirat Limbu will not escape by disparaging Arya's humanistic perspective on social transformation by labeling them as narrow-minded Hindus. An anthropological study of both sides should be done in depth. In the history of Kirat, courage has not been shown to put light on the blood mix between Kirat, Khas, and Arya and blood in social development.

Therefore, it is necessary to analyze history from an anthropological perspective.

It is time for us to consider the contribution of historians as an achievement and move forward. Imansingh Chemjong's historical contribution should be highly appreciated. However, additionally, it is improper to attempt to minimize the significance of the fact that he has been proposed and accomplished by branding him a Christian based on his past.

Until the black stain of the Upanishads, Brahmins, and Manusmriti on Hindus' faces is erased, the same paint can be seen in the mirror and is not removed even after wiping the face.

Kirat Limbu is liberal on the question of racial mixing. They follow the Shaivism and Bon philosophies. They do not have a caste system, and their society is not classified based on birth or Karma. They can marry every one of all clans. There is no scope for cultural discrimination in the Kirat culture when doing any action.

Even when ten Limbuwans were formed earlier, they included all the clans and castes living in that Limbu nation. They arranged the system of giving nationality to all ethnicities. It is considered typical to provide the name Limbu to other castes. Even today, there is no discrimination in the Kirat Limbu society if a daughter-in-law of another caste is brought.

On the other hand, only the Arya and Khas castes conduct weddings based on blood purity. The people from Kirats, and Khas, who were made Brahmins and hence labeled Aryans, now desire to maintain their social rank through the power of religion.

It will be challenging to break it. The Arya community's Brahmins have changed the caste system from one based on Karma to one based on birth (Shastri, 1940). This Brahmanism carries the flag of Hinduism in its hands today. Therefore, Kirat Limbu wants to avoid following that flag but prefers to stay away. Not only the thinking of the Kirat community but also the Aryan thinking and approach are equally responsible for this.

In short, the Kirat ancestors were Shiva's Sanatan (Truth) followers. They were also Hindus living on the Indus. On this basis, Kirat considers himself to be an eternal Hindu. During the post-Vedic, ancient historical periods, the caste system of Upanishads, Brahmin literature, Smriti literature, and Jainism entered the Sanatan philosophy. Then the Vedic Sanatan philosophy became widespread but distorted (Shastri, 1940), which was accepted by the Arya scholars.

On this basis, even though Kirat is a Hindu who believes in ancient Bon, Shiva Sanatan, and Shakta, s/he does not follow the current Brahminical caste system.

Is half of the water in a cup half full or half empty? The same approach is also applicable to Kirat Limbu and the Hindu questions. Those who say half water consider themselves Shiva Sanatan Hindu, while those who say half empty consider themselves non-Hindu.

According to the socio-biological theory, any person wants to keep his Gene (lineage) alive. He wants to connect his identity with the history of his

ancestors. If we consider Sumer, Kurma, Kashi, Marut, and Rudra as the ancestors of Kirat, then we must accept that Kirat's ancestors were Shiva worshipers and Hindus living on the Indus. Whether someone considers himself or herself a current Hindu or not does not erase the influence of the Kirat gene (lineage).

Religion and culture can be changed, but genes (lineage) and history cannot. Therefore, Kirat Limbu is more controversial regarding the present-day Hindu religion, but anthropology believes they were ancient Shaivites and Bon religions (History in (Hindi, 2020; Thulung, 1985; Danielou & Gabin, 2003).

Metaphysical knowledge (Veda, Mundhum) alone cannot deal with scientific theory. Now the presentation of the subject should be done scientifically.

According to the socio-biological pattern, while searching for the ancestor gene (lineage) of Kirat Limbu, we reach the place where anthropology reaches. History, world, and research collide there. If we forget genes (lineage) and history, we become a top without a bottom.

Based on the facts, Kirat Limbu is an ancient people with Shiva and Bon faiths. They were Shiva Sanatan Hindus before implementing the caste system, Brahmanism. That means Kirat Limbu is not a Hindu who believes in Brahmanism and the caste system.

As in Arya Sanatan Hindus, Kirat Sanatan Hindus do not have a caste system, gender discrimination, or untouchability system. Currently, Kirat Limbu has

deviated from the Hindu section due to the dominance of Non-Vedic classical Hindus.

Shaman Phedangba/ ma has taught Kirat Limbu, the children of Kirateswara Mahadev, to do nature worship and adoration. Whether or not they wear the badge of Hinduism, they are Shaivite and Bon religious. They consider Shiva as Theba and Shakti as Yuma.

2.2.4 Pre-Vedic Faith Shaivism

Shaivism generally refers to the Shiva Sanatan philosophy. The original Shiva Sanatan philosophy is the pre-Vedic faith which is the background philosophy or knowledge of Sanatan-Hinduism. (Danielou & Gabin, 2003).

Shivalinga was discovered during an archaeological excavation in the Sindh-Harappa civilization region. That demonstrated Shaivism existed before Aryans arrived in India (1700 BC). According to Persian history, the Shiva religion originated in Africa, Mesopotamia, and Babylonia (Thulung, 1985). Narad Muni Thulung, a historian, drew a connection between Shaivism, Sindh Harappa, and Mesopotamia. Shaivism, however, was a pre-Vedic philosophy and religion practiced by indigenous people, including the Kirat.

The Sindh Harappa Civilization flourished between 3500 and 1700 BC. The Shivalinga, the yoga pose to Pashupati Shiva, the animal portrait, the scenery, and the vaginal Yoni relics were all discovered during the excavation at the above site (Srivastava, 2020).

That demonstrates that the Shiva religion was well-known before the arrival of Arya around 1700–1500

BC in Sapta Sindhu. In the Indian subcontinent, Shaivism was the predominant indigenous culture (Danielo & Gabin, 2003).

In prehistoric times, Shaivism was considered truth, i.e., eternal. Shiva is only considered a general deity in the first Veda, Rigveda. Arya adopted Shiva only in the Yajurveda period. Thus, after the arrival of Aryans in India, they started to call the ancient Vedic Sanatan, Jain, Buddhist, Vaishnav, and other indigenous religions Sanatan Dharma. Westerners named Hinduism in the 19th century (Shastri, 1940).

The Aryans came to India around 1500 B.C. They adopted Shiva philosophy and its principles, mixed the elements of other religions, and named it post-Vedic Sanatan Dharma. Sanatan dharma is known today as Hindu.

However, when looking at various Sanskrit texts (such as Swasthani Vrata Katha), scenes of Shiva are far removed. Aryans considered Saivites the worshipers of reproductive organs and treated them like scumbags. The Aryas adopted the Shiva or Shaivism of these tribes during the Yajurveda period (Khatri, 1987). Only then did Arya start to worship Shiva as a high-ranking Mahadev. Shiva has a high place for Nature worship as a philosophy. Mahadev Shiva is the God of indigenous, so nature worship is an indigenous religion and culture.

In the Vedic period, Shaivism assumed the form of religion. The word 'Rudra' was first mentioned in Rigveda. Rudra is referred to as Pashupati, Mahadev, Mahesh, Ishan, Shar, or Har in Vedas, Upanishads,

Brahmin literature, Guhyasutra, Ramayana, Mahabharat, Kalpasutra, and Purana.

In Rigveda, believed to have been written in 1200 BC, Shiva is only portrayed as an ordinary deity. His name and character portray his nature as a terrifying deity, such as clouds, lightning, and storms.

However, there are Pashupati, Shaiva, Kapalika, and Kalamukh sects within Shaivism. So historians Prem Bahadur Limbu and Bhupendranath Dhungel say. However, it was challenging to claim when Shaivism entered Nepal. Nepal, written by it, is known that Shiva was associated with Kirat because "the ancient inhabitants of this place are Kirat and their deity is Mahadev" (Mabohang & Dhungel, 1990).

In Rigveda, no organized religious sect existed because, at that time, people believed in polytheism rather than monotheism. Rigveda only describes Usha, Shachi, and Vak Shakti. However, after the Vedas, Shakti is adequately described in the Shwetashwara Upanishad. Archaeological excavations show evidence that Shakti has been worshiped like Shiva since prehistoric times. In this way, when discussing power, the Yoni should be considered a symbol of power when Shiva is worshiped as a Linga. Historically, Shaivism has been associated with the Shakta religion (Khatri, 1987).

Vedic literature portrays a patriarchal character. Hindu society remains patriarchal. The matriarchy has always been considered a power by the patriarchy that has overtaken the matriarchy. Shiva is called Mahadev in Hinduism. He is also considered to be a powerful three-eyed man. Shiva is considered one of

the Hindu tri-gods named Brahma, Vishnu, and Maheshwar.

Westerners came to India under the pretext of trade. When they came, they expanded their business as well as expanded their kingdom. At the same time, they also studied and researched the indigenous people there. In the 19th century, the Vedas and Sanskrit literature, which were endangered, were discovered and propagated in Western countries.

During the same study, it was discovered that India's ancient civilization was Sindh Harappa. So foreigners named India based on Sindh civilization and called their religion Hindu. Then the Arya society in India revived Sanatan Dharma under Hinduism (Shastri, 1940).

Author Basu Baral believes that even though Nepal is not the birthplace of Shaivism, Nepal is a prominent place today. For example, the third eye in the statue of Virupaksha in Pashupati Aryaghat is considered the Third eye of Pashupatinath, i.e., Lord Shiva, and this is considered the idol of Shiva.

Citing historians Prem Bahadur Limbu and Bhupendranath Dhungel, according to author Baral, the idol of Virupaksha was first worshiped as Pashupati Nath God in Kathmandu (Baral, 1993).

The Shivalinga was set up in the current Pashupati temple during the Lichhavi era in the third century. Samsuddin, a Bengali invader, vandalized and destroyed the idols of Shilinga and Pashupatinath in 470 Nepal Samvat. It was rebuilt until it reached its present state (Baral, 1993).

Shaivism, Shakta, Kirat, Vaishnavism, Saur, and Buddhism are acculturated in Nepal. Under the influence of different religions and sects, various paths have been developed within Shaivism (Baral, 1993 & Upadhyay, 1999), which are as follows:-

(1) Pashupata Sect- In their basic philosophy, if a person keeps himself free from disorders and bonds, he will become immortal. Their goal is to get the truth. For that, they have their own methods and beliefs.

They cover their bodies with ashes and sleep on a bed of ashes. They shout like a Bull. They walk by dragging their feet or crawling. They do whatever they want, although society hates them. They have the nature of teasing a girl and talking wildly. Pashupat acts like an unrestrained delirium.

(2) Shaiva Sect - This path is unique and moderate. This sect emphasizes the purity of the soul. For that, they devote themselves to Shiva and adhere to his ways. However, they do not hear Shiva's criticism. They do not sacrifice animals. They do not take anything that is dedicated to God. In other words, they do not consume what is offered to God.

(3) Kapalika Sampradaya – This sect has a strict nature. Human sacrifice is mentioned in the Kapalika path mentioned in the Atharvaveda. People opposed this practice, and Rudra was considered the God of cremation. In this sect, the followers wear Kundal, Shikhamani, Ashes, and Janai thread. The principles and practices of the Kapalik community changed drastically after the 8th century.

(4) Kalamukha Sect – is the most violent. The method of worship is almost similar to the Kapalika

sect. Therefore, sometimes it is also considered a part of Kapalika. It is also called "Karuk Siddhanti". People of this sect eat human skulls.

They walk with ashes all over their bodies. After cleaning the dead, they eat its ashes. They walk with a stick on the road. They take medicine Khurapan. They worship the image of Bhairava made in Surapatra (Baral, 1993 & Upadhyay, 1999).

We discussed various sects under Shaivism. Now it would be complete with discussing the relationship between Shaivism and Bon religion. The interrelationship between Shaivism and Bon is also enjoyable. Both faiths consider Mount Kailash and Lake Mansarovar in Tibet holy places of pilgrimage.

In ancient times, the presence of both these religions was from Central Asia to Hind Kush, the Himalayas, Nepal, the Ganga plains, and India. There was the influence of Shaivism on Bon's faith and the impact of Bon on Shaivism. Therefore, Shaivism and Bon have become acculturated religions.

2.2.5 Animism

Animism sees the soul in all living and inanimate objects, including human life. This idea is essential to all indigenous cultures' life philosophies, lifestyles, and religions. According to Animism, the soul shows itself in all earthly natural objects, including air, water, fire, earth, sun, mountains, rivers, forests, plains, and so on. Animism and shamanism have the most intimate link. These Animism-Shamanism beliefs were found in indigenous life philosophy, religion, and culture (Halverson, 1998).

Nature adoration Animism is derived from the Latin anima, meaning "breath" or "soul." Animism philosophy believes life is in all material things (Ginger4766, 2020). Shamans or Dhimi Jhakri carried out the deeds under this Animism. Animism is prevalent for a variety of reasons.

When a person is ill, the Shaman does healing work. If someone needs to conduct any of the planned tasks, if someone needs to erase any hate, if you need to build any friendship or marriage, or if you need to find any guiding spell, the role of the Shaman is desired. He examines divination and communicates with the soul through the divination method.

Shamanism is a common religious practice in the Himalayan region, North Asia, and North America. Shaman (Dhimi Jhakri) can communicate with and affect gods and devils. Religious traditions include fortune-telling, ghosts, occultism, anxiety, magical activities, vows to please gods and goddesses, and indulgence to treat the sick.

They also work to prevent calamity, restore peace, and prophesy. People seek Dhimi Jhakri in the community regardless of when people are born, married, sick, or die. In ancient times, the Bon religion, which had this idea and characteristic, arose in the Mansarovar region of Zhanzhong, Tibet (Hoffman, 1975).

They believe in a single god with several souls. They take the form of man, nature, or any other intangible form and are indigenous deities.

Ordinary people are unable to communicate directly with the gods. Animistic philosophers are

more concerned that no one has sinned than a formless Almighty God. If a person sins, he will become ill, get in an accident, suffer from another ailment, and sacrifice something to appease the soul.

Stone Age hunting does link to this sacrificial practice, according to anthropologists. In addition, there are accounts of sacrificing prey to appease the gods in diverse folklore. According to a secret in the sacrifice ritual, even the sins cursed by the victim's soul can be forgiven, and the gods get happy. Shaman and his family, however, consume the prey offered to the deity. As a result, it is not surprising that the 'worship and harbor' culture has persisted.

In comparison, the deities and spirits adored by Shamans in this Animism are geographically local however, gods are omnipresent in Christianity, Islam and Hinduism. In animism, the soul communicates with the deity (Halverson, 1998). Shaman reaches the soul and can make it happy or sad. After gaining power, the soul is also used for good or evil deeds (such as war).

According to Kirat Limbu Mundhum, the self-manifesting Ittasing is the Creator of all creation (Swayambhu). The thoughts, wisdom, and powers of the Swayambhu revealed five potentials: Chafat, Mukum, Hikke, Iksa, and Tarak, which are fire, water, air, earth, and sky (Chemjong, 2003d).

The philosophy regards Ittasing as the fundamental foundation of Pancha Shakti (Swayambhu). Ningwabhu Mang, the mine of knowledge that is Ningwabhu, the god of the mind, is another name for him. The same Ittasing Swayambhu soul will live in

these five powers. The soul lives in all-natural, material, and non-living things emerging from these five powers, according to Mundhum's life philosophy.

Phaktanglung (Mount Kumbhakarna) Himal, Sagarmatha (Chanjlanglung), Mount Kailash, Mansarovar Lake, Saptakoshi, Kokoha Koshi River, and others are ancestral locations in Mundhum of Kirat Limbu.

They attempt to join nature and natural places, creatures, and objects by the soul, considering their fathers' gods and sacred. Phedangba, Phedangma, Yeba, Yuma, or Samba do worship. As a result, nature-worshiping Animism and animistic-shamanistic philosophy rooted in Shaman Samba, Yeba, and Phedang have inspired Kirat Mundhum's thoughts.

2.2.6 Shamanism

Considering the soul as the origin or core of life is a pre-historic tradition. It has impacted the ancient religions of around 95% of indigenous populations. In English, it is known as Shaman / Shamanism, while in Nepali, it is known as Dhami Jhakri practice. It is known as Samba, Yeba, Yuma, and Phedang in Kirat Limbu.

"Shaman" comes from the Turkish-Mongolian Tungus language (Stutley, 2003). Shamanism grew in Central Asia, Siberian, Eastern European (Eurasia), and North and South American tribes. Anthropology argues that some of its notions extend back to the Stone Age of hunting when people hunted for sustenance in the forest. As a result, even Kirat's ancestors could not escape this religion.

The practice of a Shaman was established on faith and tradition. They communicate with the divine power by reaching a different conscious realm through the sound of a hand drum (Dhyangro). Shamanism is a philosophy that suggests a cure for a condition and a solution to a problem. It possesses divine authority and jurisdiction. He never works to save power or salvation. Always work solely for the good of society (Gucciardi, 2017).

Shamanism is a spiritual practice based on the adoration of nature. They are exposed to natural elements such as air, water, fire, sound, mountains, hills, rivers, and rocks. In natural settings, they interact with spirits. According to Isha Gucciardi, a researcher, they adore heavenly force and discover it in the souls of natural objects.

In this material realm, men need clarification. Today man feels estranged from his relatives, neighbors, nature, environment, soul, and God. However, Shamans communicate with these gods, goddesses, demons, and fathers. It makes them happy and solicits power from them.

They, however, never chose the route of personal happiness or salvation. They act solely for the good and interest of society. This philosophy is the idea and basic foundation of the Shaman religion (Gucciardi, 2017), on which indigenous culture has lasted to the present day.

Shaman or Dhimi Jhakri has its unique approach. They concentrate on the heavenly power and make use of it. They believe in making sacrifices. They

sacrifice animals to appease the gods. To dazzle people, they also use magic and perform miracles.

In the first stage of Dhami's spiritual journey, he engages in Dhangro's music and enters an unstable mental condition. Then, they get into contact with the soul and converse with it. Finally, they know their power and are willing to ask for it. Similarly, they use inspiration to show that they have received inspiration or a message.

The meditation practice goes from 15 minutes to half an hour. However, under exceptional circumstances, the period may be extended. Dhami Jhakri continues to practice knowledge by contacting the soul at least once weekly to become acquainted with it. The victim's family sees Dhami Jhakri's message as a supernatural message.

The spiritual message determines Karma or worship. This tradition has existed in indigenous society since time immemorial and has assumed the form of religion. Kirat Limbu's religious deeds are likewise an example of this.

When comparing Shaman philosophy to Hinduism, Hinduism was founded on the value of redemption or perfection; nevertheless, Shaman philosophy does not do this. The Shaman does not show such avarice to anyone. Buddhist philosophy also gives people the appeal of being emancipated by means or the promise of bliss, while Shamanism does not.

Shaman philosophy thinks power comes from invisible natural objects because Buddhist philosophy believes power comes from within. Shaman philosophy links to the soul of everything in the world.

It connects those below (hell), above (sky), and in the middle there is earth (heaven). Buddha's philosophy addresses only the immaterial and mundane world.

However, Shamanism, Hinduism, and Buddhism are three philosophies that worship and believe in power. Various religions have viewed spiritualism as emerging from the same superpower or spirit in their favor. Anthropology has traced its origins back to the hunter-gatherer era. Animism-shamanism has had the same supernatural power philosophy since ancient times.

2.2.7 Bon Religion

Bon is a shamanic and animism-based primordial religion. Bon translates to invoking a deity or spirit (Explore Tibet, 2017). In Bon, a Shaman performs worship. He posits a divine nature in a natural object, the patriarchal soul. One of the Bon religion characteristics is offering blood to the deity. Bon's philosophy holds that nature, the soul, the parent, the gods, the devils, and others should all be happy.

Let us have a look at how people feel about the word Bon. First, there is a rumor that the Bon-Jhakri haunted the village at night. They believed that Bon-Jhakri picked up a kid or a girl at night, took him to a lonely forest for weeks, fed him with wildlife, worms, and other creatures, instructed him, and then returned him to the place.

This author read 'Nepal Parichaya' as a compulsory subject while studying for a certificate at Tribhuvan University in 2034 Vikram Samvat. The Nepal Introduction book taught about Nepal's socio-cultural concerns. According to one author, the Bon

religion belonged to Nepal's indigenous people who live in hilly and mountainous regions. As a result, we learned that Kirat Limbu's religion was also a type of the Bon religion.

Let us now look at various scholars' research on the Bon religion. According to a survey undertaken by a Nepali group in the United Kingdom, the Gurung clan's original religion is the old religion of the Bon religion, even though it is now whatever faith they have embraced.

According to reports, the Nepalese Gurung minority has decided to write the Bon faith in the place of religion in the next census (SancharKarmi, 2010). According to the study, Nepal's are free to adopt another's beliefs, and when they visit Nepal, they visit Pashupatinath, Swayambhunath, and the Kirat temple (David & Sondra, 2013). The Gurungs, however, have adopted the Bon faith as their original religion.

According to a study of the Thakali clan, who live in Thakkhola in the Gandaki zone, their first religion was pre-Buddhist Bon, influenced by Shamanism and Animism. Thakalis are Bon followers.

So, they pay respect to the soul, nature, and parents. They encourage people to make sacrifices. Another name for their cultural tradition is Bon-Nag. Their mode of worship is known as Dhom. They worship Buddhist and Hindu deities at the same time. Their religion is known as Shamanistic-Animistic Bon in common usage (Messerschmidt, 1982).

Several foreign colleges have researched a stupa at Belhara in the Dhankuta district of Kirat Limbuwan's central region. The study of the Bon religion has a

long and convincing tradition. According to the survey, the stupa differs from Buddhist and Hindu traditions. The study noted that the stupa is a pre-Buddhist Bon stupa.

Researchers discovered the Bon stupa in Belahara Dhankuta related to the area's religion and indigenous culture. According to the findings of this study, various ethnic groups of the Tibeto-Burmese linguistic family imported the Bon religion from Tibet. The study also demonstrates Kirat's tight relationship with Tibet, such as the Kirat region's lack of access to salt in the south due to malaria.

Even though the Bon Stupa at Belhara is now covered with Buddhist, Hindu, and local cultures, the study believes that the stupa preserves symbols of the old Bon religion before the Buddhist Bon religion (Bickel, 2000).

On this basis, it is possible to conclude that Kirat Limbu, a member of the Tibeto-Burmese language family, belonged to Bon's religion, Shaman or Dharmi Jhakri practice. The investigation also revealed that the old Bon religion was lost in Tibet and Nepal because of Buddhism and Hinduism. It did not tolerate the Bon religion after Lamaism in Buddhism.

That is how Bon Buddhism came to be known as Bon Buddhism. According to the study, Buddhism was recognized by many local names across the Himalayan and mountainous regions. Thus, under the name Yuma, the Buddhist Bon religion invaded Nepal in the ninth century (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019; Chemjong, 2003a).

The practice of writing the Kirat religion came to Nepal after a multi-party democracy in 2046 Vikram Samvat. Yuma was caught in Nepal after the republic. Before, the Kirat or Yuma faith members referred to themselves as Hindus and registered the same religion on paper. Some writers, however, described Kirat Limbu as a Buddhist, Bon religion, and Mundhum adherent. In any case, many Kirat Limbu continue believing they are Omkars.

If we wish to delve deeper, this pen suggests that the Nepali word 'Van/ Bon (=forest)' might have evolved from the before-mentioned indigenous term Bon culture. The name Bon is a noun linked with the Animistic, Shamanistic practices that have existed since the aborigines' hunting days. Later it got the name and status of religion.

The indigenous term the Bon has influenced the Nepali word 'Van(=jungle).' The indigenous cultural traditions usually worship gods near the forest. Shamans vow to the forest deity in Bon's religion. When someone becomes ill, a Shaman idolizes gods near the jungle. As a result, it is easy to see why Shamans are later called Dhami Jhakri and Bon as Van (jungle).

People presumed that Yandrung Bon's religion was 16,000 years old. However, according to tradition, Bon founder Olmo Lungrik was born 18,000 years ago in Tajikistan. SenRao Miwochi, another magnificent royal, preached Buddhism in Zhang-Jhung, near Tibet. The religion now has around 100,000 adherents. Bonpos are adherents of this religion (Himalayan Bon Foundation, 2020).

SenRao Miwochi's birth date is the subject of debate. Some claim he was a contemporary of Lord Buddha. Many experts, however, believe he was a prince born in the dynasty 1050 years before the Buddha. Scholars think that the ancient Bon religion established by SenRao is an excellent example of Animism (Banerjee, 1981).

It is now clear that Bon in Tibet is an ancient East Asian traditional religion. Bon is the Tibetan religion and the traditional religion of Central Asia. Before the Tibetan Empire, it belonged to the Sungsung kingdom (Rinpoche, 2002).

Some scholars believe the Shaivites entered Tibet from Kashmir via Mesopotamia and the Arabian Peninsula. As a result, Shaivism intermingled with Bon's religion in the Kailash Mansarovar region of Tibet. Bon followers treat Mount Ti-se and Lake Ma-Pham as sacred places.

Shiva's followers also considered Kailash and Mansarovar as holy places. Scholars believe that the Shiva faith influences or intermingled with Bon because they are the same places of pilgrimage for both Hindus and Bon (Chogyal, 2013).

Based on the above evidence, Shaivism and Bon's interaction and mutual influence have occurred in the Kailash Mansarovar region. As Shaivism was later converted to Hinduism, the shrines of Hindus and Bons became one.

Buddhism's arrival in Tibet in the seventh century persuaded the traditional Bon religion. Because the rulers were Buddhists, they were adamant about preaching Buddhism. There needs to be more

knowledge about the ancient Bon religion. The Kirat Limbu are nature worshipers.

Bon believes in Shamanism and Animism, where natural objects such as mountains, hills, rivers, stones, trees, and so on, the father, the soul, and so on. Shamans sacrifice and even offer alcohol to the gods in Bon. Kirat Limbu Shaman (Samba, Phedangba) performs the same as the Bon religion. Mundhum claims that they used to do magic as well as Bon.

In Tibet, Buddhism's influence on the Bon religion resulted in the ancient Bon religion to Buddhism, resulting in the growth of Buddhism. Many Buddhists believe that Bon influenced Buddhism. In Tibet, a separate Buddhist Bon religion results from a cultural fusion between the Bon and Buddhism (Britannica, 2017).

Buddhism forbade the practice of sacrifice and wine. Bon became synonymous with Buddhism after Lamaism in Tibet (Dibeltulo, 2015). As a result, in the name of the Yuma faith, the Buddhist sister religion entered Kirat Limbuwan. Various researchers discovered Kirat Limbu's Yuma religion as a Buddhist Bon religion (Balicki-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019).

Because there is already a cultural shift between Bon and Shaivite followers in Tibet's Kailash Mansarovar region, it is logical that Shaivite thought will impact the Bon followers who fled Tibet. There are two gods worshiped in the ancient Bon religion.

According to this concept, the universe has both good and harmful things. As a result, this creation has

both of these ideas and thoughts. However, atheist thinking has permeated the newly-created Buddhist Bon religion due to Buddhism. In Buddhist teachings, worship, iconography, and meditation are all calmly performed in the name of God.

In Buddhist Bon philosophy, there are four primary deities. Yum, the mother goddess, oversees the other three deities. The other three are the masculine deity Lha, the creator Sipa, and Gurudev Tonpa (Bon, 2016).

In comparison, the traditional Bon religion is on the patriarchal and mother goddess systems, as well as protector and predatory deities. Tantra speaks to the protector, eater, and mother and father gods. The founder of the Bon religion, SenRao, had a concept later supplanted by the Nyingma doctrine.

Today, Buddhist Bon developed on the Nyingma idea. This Nyingma philosophy has nine paths to achieving perfection in human existence. The nine paths (routes) are followed: Cha-sen-theg-pa cha-sen-theg-pa cha-sen (prophecy), 2. Nang-sen-the-pa (Nang-sen-the-pa) (psychology, physics, deities, demonic),

3. Trul-sen-theg-pa (trul-sen-theg-pa) (system, magic), 4. Si-sen-theg-pa Si-sen-theg-pa Si-sen-the- (funeral), 5. Gay-sen-theg-pa (rituals, legislation, and follower management), 6. Drang-sen-the-pa, (Viksyu Knowledge),

7. Adgar-Theg-Pa (Fundamental Phonology, Tantra), 8. Ye-sen-theg-pa (Spiritual Tantra), and 9. Bla-sen-theg-pa (about meditation and superior principles) (Bon, 2016; "Bon Religion in Tibet," 2019).

The critical thing to remember is that Thegpa is interchangeable with Kirat Limbu's word Theba. As a result, phrases such as Thegpa of Bon religion, Theba of Kirat Limbu, Thebasam, Thebasammang, i.e., Shiva, Rudra, and Mahadev of Shaivism, are associated.

Both Shaivites and Bons worship Mt. Kailash and Mansarovar Lake. Kirat Limbu's religion is a Shaivite mixed Bon religion, as shown by Kohinangjung (Kailash) Munasarovar (Mansarovar) in Mundhum. Bon and Mundhum use sacrifice, witchcraft, and magic to solidify their form and essence.

In a few words, the Kirat kingdom's traditional religion and culture are nature worship, Bon religion worship, and Shiva worship. Yuma was later spread to Tibet by Munafenhang from Sichuan about 200 BC. Ubahang popularized Yuma after conquering Kirat Limbuwan in the ninth century (Chemjong, 2003a).

Yuma is a Buddhist Bon Buddhism (Balicki-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019). Due to the Animistic-Shamanistic impact of ideas such as nature worship, Animism, and Shamanism, the places of Kirat Limbuwan in Mundhum are mentioned as the ancestral home.

2.2.8 Shiva and Bon's Philosophy

Kirat is an indigenous tribe in Nepal, and their deity was Mahadev Shiva (Mabohang & Dhungel, 1990). The Kirat God Shiva is known as Thebasam, Thebasammang in Mundhum, according to historian Iman Singh Chemjong (Chemjong, 2003a).

Ubahang had introduced the Yuma (Buddhist Bon) religion to Limbuwan during his reign, according to

him. Compared to the Tibetan Bon religion, Yuma is a type of Buddhist Bon (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019).

A Limbu writer, claims that the Limbu religion is monotheistic Yuma (Laoti, 2005). According to Tumbahang, another writer, the Limbu people are nature worshipers who worship deities such as Yumasam and Thebasam (Tumbahang, 2011).

Mang is a great god or goddess whereas Sammangs are minor deities according to Laoti and Tumbahang. Tumbahang claims Yuma is considered superior to other gods, and Laoti claims Yuma is a monotheistic religion.

Jash Raj Subba, a Sikkim Yuma activist, and scholar, has introduced the monotheistic Yuma philosophy and Christianity within Yuma to promote Yuma as a modern and great religion (Gustavsson, 2013). The Buddhist Bon (Yuma) religion's philosophy and form are altered through local impact.

Kirat Sattehang sect believes Mahadev Shiva is Theba Hangsam and Tagera Ningwabhu Mang in the Mundhum. The Hindus later embraced Shiva. Shiva/ Thebasam/ Thebahangsam, venerated in the Sattehang route under the Kirat faith, is an older philosophy than the Hindus.

Tagera Ningwabhuma, however, is the mother goddess of Bon Buddhists, Yuma. In this light, Kirat Limbu believes in the patriarchal Shiva and the matriarchal Yuma. In Shaivism, however, mother power (Yuma) has a place. That is, Thebasam is where Yuma (power) resides. Yuma and Theba

(Thegpa/ Creator Shipa) have their place in the Buddhist Bon (Yuma) faith.

Yuma has now drifted away from the original Buddhist Bon doctrine and toward Christianity in its interpretation as a monotheistic religion (Gustavsson, 2013).

We can compare the main entrance in Nepal of these two Shaivites and Bon faiths. The Shaivite and Thebasam/ Thebahangsam sects arrived in Nepal from four directions: West, South, North, and East, respectively, while the Bon religion came from the north. Shaivism, the Bon religion, and the Kirat (Sumer, Kashi) clans infiltrated Nepal. Kirat Sapta Sindhu appears to have returned to Nepal via Kailash Mansarovar, Nepal, and the Ganges plains and Sikkim/ Assam after the fall of the Indus Harappan civilization around 1700 BC (Thulung, 1985; Chemjong, 2003a).

From the North, the Shaivite-influenced Bon religion arrived in Nepal's steep and hilly terrain 6,000–5700 years ago (Wang et al., 2012; Zhao M. et al., 2009). Ubahang brought the Buddhist Bon (Yuma) religion to Kirat Limbuwan (Nepal) in the ninth century. Mabohang formally taught the Yuma faith after the invasion of Kirat Limbuwan territory.

The nature-worshipping Shaman/ Dhamsi Jhakri system or Shaivite-influenced Bon religion existed in the Kirat Limbuwan empire before the Buddhist Bon (Yuma) religion. Due to the cultural blending of Shiva and Bon in Kailash Mansarovar in the past, Shiva and Parvati were idols of the old Bon religion, Thebasam, and Shaktirupa Yuma.

Ubahang attempted to enforce a code of behavior in Kirat Limbuwan, prohibiting the practice of sacrifice and alcoholic beverages, according to Kirat's history. Experts say Yuma is the Buddhist Bon religion (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019). Also, various studies have proven that the Yuma religion is a local name and version of Buddhist Bon.

Traditional Bon religion had a custom of bringing alcohol to the Gods and sacrificing to them, which is still practiced in Kirat Limbu. The Sattelang and Yuma religions prohibit sacrifice and drinking. This Shaivite (moderate) route is a Shiva religious sect prohibiting sacrifice and alcohol consumption. The Shaivite intermediate path forbids sacrifice and refuses to receive the offering.

Both have a Guru history. As these groups' popularity and influence grew, the Limbu community began to feel alienated. Kirat Limbu adheres to polytheistic traditions such as Bon, Shiva, Thebasam, Parvati, Durga, Yumasam, Himsammang, Tambhungana Sammang, and others.

The Shah dynasty promoted Hinduism through politics. In the Nepalese political transition backdrop, Hindu paranoia arose in the Kirat Limbu tribe. Due to social and political persecution, the Kirats began to refer to themselves as Kirat and Yuma followers, not Hindus. The Kirat Limbu community has strategically promoted Yuma and Kirat religions, searching for a unique identity and faith.

The impact of Christianity expanded to the Limbu community when Nepal became secular. For

example, a Christian organization from Itahari Sunsari published a book highlighting the similarities between Jesus Christ and Kirat Ningwabhu Mang. Pro-Hindu organizations, people's representatives, and intellectuals have accused Christians of luring and converting people to Christianity.

Shaivism and Christianity are both patriarchal religions. There are, however, significant distinctions between prehistoric and ancient Shiva thought and modern Christian philosophy, which is nearly 2,000 years old. Although the voices of Shiva (Iswar) and Jesus (Ish) are similar, there are fundamental philosophical, religious, and cultural differences when comparing monotheistic Christianity to Shiva's polytheistic Hinduism.

Although the fundamental essence of all religions is the same, each religion has its perspective on life and the world. There are philosophical distinctions between Shaivism, Kiratism, Yumaism, and Christianity. Yuma literature in Sikkim used Christian Protestant philosophy to bring Yuma's faith up to par with other major religions and compare philosophical features (Gustavsson, 2013).

This situation has had an impact on Nepali indigenous writers. Yumahangma is given the title of Shri 3, which is given to a religious leader in Hinduism by dressing up as a Protestant priest. As a result, both Shiva, Thebasam, and Yumasam of the Kirat religion are under attack from the outside.

Religion is other people's experiences but spirituality is one's own. Religion has rules, punishments, fears, and punishments, but no such

bonds exist in spirituality. As a result, there is a bond between religion and freedom in spirituality. Fear motivates religion because love motivates spirituality. Spirituality teaches to seek the truth, while religion teaches to tell the truth.

Spirituality connects man to man and man to nature since religion divides man. Spirituality focuses solely on Karma (work), and you get the same result when you speak Karma. Spirituality tells us to believe what our soul or heart says whereas religious philosophy or the belief says that one should obey the dictates of the gods (Khan, 2015).

Kirat Limbu Shaivites are unquestionably nature-loving ethnic groups who follow the Bon philosophy, Dhami Jhakri, and Mundhumi faiths. Even Hindus profess to be nature worshippers. In the ninth century, Buddhist-Bon (Yuma) entered the Kirat Limbuwan area (Chemjong, 2003a). Today, a Limbu sect considers Ubahang, Mabohang, to take his pride and idol and aims to restore the Buddhist Bon (Yuma religion) founded in Kirat Limbuwan during his reign.

On the other side, followers of Shaivism and Bon faiths in the Kirat kingdom, the oldest group, see patriarchy, truth, or Shiva as their ancestors or religion. They take pride in being Kirat. Shaivite devotees worship both Shiva, the forefather God and Yuma, the foremother goddess. They see Shiva Parvati, Uma-Shankar, Shivalinga, and Yoni as religious symbols and pursuing truth (Sanatan) as a life philosophy.

In wrap-up, the Yuma religion arose from Bon to Bon Buddhism after the arrival of Buddhism in Tibet.

Due to Buddhist influence, alcohol and meat (sacrificial ceremonies) became outlawed in Bon Buddhism. When Lamaism grew in Tibet, Buddhism needed a name other than the Tibetan appellation to hide its sisterhood (Dibeltulo, 2015).

Therefore, Buddhist Bon renamed Yuma to avoid the onslaught of Lamaism. Kirat Limbuwan, the current Kirat Limbu in India, claims this Buddhist Bon (Yuma) religion is the original of Limbuwan. However, Kirat Limbu belonged to the Shiva and Bon religions before the Yuma religion. Buddhist Bon (Yuma) is a religion that originated in Tibet in the ninth century.

Kirat Limbu's cultural and religious roots can be traced back to Shiva and Bon and have evolved into Hindu, Buddhist, Kirat, Yuma, Sattedhang, and other religions.

2.2.9 Hinduism

We can look at the Vedic period as Pre-Vedic and post-Vedic periods.

The pre-Vedic period

The pre-Vedic period, which lasted from 1500 BC to 1000 BC, is known as the Pre-Vedic period. To gain control of Indian territory, the Aryans waged a battle against the indigenous peoples of Kirat, Nag, Dravida, and Bhil.

During the Ramayana period, the Aryans spread their influence over South India. In India, the Aryans expanded their influence from North to South and West to East. The Aryans' political and social organization foundation was family before the Rigvedic period. Some kings/ leaders/ emperors ruled

over a group of one or more families/ castes at the time.

Back then, there was no such thing as a caste system. A family used to run different enterprises together. It was uncommon for children to marry. A female was free to choose a boy she liked. Sati system was present, although only to a limited extent. Polygamy was also prevalent, though to a lesser degree. Gurukul was a learning institution with a long history.

Aryans consumed Milk, curd, and ghee in larger quantities. The Aryans' source of income was livestock. Chariot racing, hunting, dancing, and gambling were popular pastimes among the Aryans. Sun, Fire, Usha, Earth, Varuna, Indra, Soma, Saraswati, and Shankara were all worshiped by the Aryans.

Pre-Vedic people did not make any idols of deities. However, they carried out the Yagna and Havan rituals in the open. Offering sacrifices was customary. God Ajar is immortal, and death is in his control. Even though God has many names, Arya thought God was one (Khatri, 1987).

The post-Vedic period

The post-Vedic period lasted from 1000 BC to 600 BC and is known as the Vedic period. During this time, people created Vedic literature. Shruti and Smriti literature are the two types of Vedic literature.

Shruti literature is Rig Veda, Yajurveda, Atharva Veda, Sama Veda, Brahmanical writings, and Shastra Upanishad Aranyaka. Shruti tradition refers to the divine wisdom passed down through the centuries

through Shravan (hearing). Upaveda, Vedanga, Manusmriti, Yagnavalkya, and Sutras are examples of Smriti literature. Memory literature is fiction based on the author's memory and imagination.

The agricultural era followed the Vedic period. During that time, people ploughed with oxen. The company has grown as well. From India to Babylon, trade was flourishing. Bullock carts were the primary form of transportation. Boats and ships were commonplace. Arabia, Mesopotamia, and Europe were all served by land and sea trade.

People worship Indra, Varuna, Surya, Shiva, Vishnu, and Brahma in the post-Vedic period. The duty of sacrificing had become quite difficult at that time. The impact of magic and occultism grew over time. Even doctors and healers would begin their treatments with mantra chanting. The worship of ghosts and devils was also common. People's faith had taken the place of religion at the time. People began to believe in God's incarnation at that time.

There were two types of people: those who believed in knowledge and good works and those who believed in salvation. As a result, Salvation, Karma, and Maya principles developed and spread during the post-Vedic period (Khatri, 1987).

2.2.10 Islam derived from Shaivism.

In Shaiva's philosophy, believing in many gods and goddesses was customary. Those who held separate views from polytheism developed monotheism. As a result, the monotheistic Muslim religion developed from Kirateswara Shiva (Thulung, 1985).

Kirat Yakthung Limbu's ancestors were from the Lepmu tribe (Pokhrel, 1998). They previously resided in Kyrgyzstan. Kirgis remained a mountainous region inhabited by the Kir (Kirat) and Gus (Kas/ Khas) tribes. This site is now known as Kyrgyzstan. Kir Ashwin (horse) and Khas Gaj (elephant) were emotional signs.

When the Kir tribe arrived in Haysabhubhi, they met the male (Nairi) tribe as a competitor. They were known as Manu (Manyu). From Elam to Armenia, these Manus (men) spread. The worship of Lepmu returned to Elam under the Manu or male (Elam) influence. They shifted their focus from military worship to Nrisingha worship. There are three stages of Kinnar (Kirat) ethnic worship: goat, horse, and half-horse (Pokhrel, 1998).

The Leo lion spirit brought from Libya and Lebanon by the Lepmu is different from the original spirit of Kirwa Kirat. Pokhrel considers the Ley of Libyan origin as the Arab and Limbu (Lepmu) races. After receiving the Amu sensation, these two were on the verge of awakening, and Ah-Ley transformed into 'Ley-Amu' or Lepmu (Limbu). The Arab ancestors were known as 'Ah-Ley-Amu' (Ahlamu). Arab and Lepmu sources, according to linguist Pokhrel, are the same (Pokhrel, 1998). Lepmu (Limbu) and Ah-Lamu (Arab race) were brothers, according to linguist Pokhrel.

Narad Muni Thulung, a Kirat historian, has shed light on the ancestry of the Arab brothers in Kirat and the Arab lands. He claimed that in Mecca was a Shivalinga in front of the black stone idol. The Arabian Peninsula was once a crossroads for the East and

West. Arab Ashur Fasi was a skilled sailor. The Arab trade route linked India and Egypt. Yemen was dubbed the "Universal Mart."

In Arabia, there were vast forests of sandalwood. The Arabs lived luxurious lives. At home, they used to carve elephant bone windows and doors. Yagna Home-sacrificing was popular in the Arabian Peninsula. At the time, people practiced the Saba/Sawa religion. When sandalwood burnt, the fragrance spread from there to Egypt as Milton's poem 'The Ideal Treasure of Africa' stated (Percy, 1951).

Arabia, Mecca (Mocha) is a Mongol site dating back thousands of years. The famous Kava temple was named after the well-known Ashur Guru Venus (Shukracharya). Every Friday, there is still worship. Unfortunately, Bali disobeyed the Guru as much as Guru Sukracharya had reminded them in the battle of Devasura and gave his kingdom to Vishnu.

Venus then traveled to Arabia. The name Venus came from the Arabic word Jumma, which means "large." His devotees built his temple, and it was customary to pray in his honor on Friday, a holy day. Matsya Purana also mentions Shukracharya's displeasure with Bali Raja (Thulung, 1985).

In the Sumer plain, on the banks of the Tigris River, there were idols of Ashwini Kumar (Yonk or Hons), eagle (Masr-Eagle), Nri-Singh (Yaghuth), and others. A statue of Bali Raja was also present. The idol's right hand was gold. It represents his role as a donor. The sacrificial statue was erected with the same devotion as the Abraham and Ismail monuments. It shows that Bali Raja was well-liked in that area.

All of Arabia's idols were smashed and thrown away by Prophet Muhammad. In the ceremony, he only used a black stone penis-shaped statue. There, he built the Kava temple. Then, he established a monotheistic religion. The idol he used black stone figure represents Shiva-linga. It has a good height and width. It is designed to look like a goldfish.

When Muslims go on the Hajj pilgrimage, they kiss this idol, ' Sange Aswad.' This scene demonstrates that Shiva was worshiped in Arabia in antiquity. According to the popular legend, the Shivalinga was white at first but turned black after being touched by a sinner. Sabeanism or Fabaism was the name given to Arabia's ancient religion.

The Sabeanism religion was centered in the Haramant province. The worship of the earth was the foundation of that religion. The names of this religion and faith were Saba/ Sawa/ Sabeans. In ancient times, the Cedar of Arabia was the Qatari.

The Milky Way was the Persian Sea. Sheb is superior to Kedar, whereas Bidu is inferior to Kedar. Sabeans erected all of the temples. According to the Puranas, Shrinar is said to reside North of the Persian Gulf. In the Vedic period, this was the area of Srinar or Sumer. The names of the Arabs in ancient times were Bhumi, Navi, Sumeru, and Srinar. Most of Devasur's battles occurred on this land (History of Persia Vol. 1 p101).

It is now clear that Muslims later separated from the Shiva religion. Thus, the linguist Pokharel's claim that Kirat and Arab were brothers echoed before it looked possible. As a result, proof shows the long-

standing connection between Kirat's Shiva philosophy and the Muslim religion. Shaivism was a polytheistic religion that led a group of monotheists to Islam. The black stone, Shivalinga in Mecca, shows that the Kirat and Arabs were brothers in history.

2.2.11 Buddhism on indigenous culture

Scholars have investigated why Siddhārtha Gautama Buddha, born in Kapilvastu, Nepal, felt compelled to write Buddhism. According to history and literature, the post-Vedic religious frenzy in Nepal and India caused political tension.

Dr. Radhakrishna said the sixth century BC was known for religious turbulence and spiritual upheaval. Lautze and Confucius were in China when Parmenides and Empi Duclas were in Greece, Zarathustra was in Iran, and Mahavira and Mahatma Buddha were in India.

Many religious leaders did work and provided a new perspective to the world during that period. Nagendranath's (1951) statement provides a natural background and basis for the time. In the sixth century BC, India saw the rise of two major religious movements: Jainism and Buddhism.

These two movements worked to rid the then-Sanatan (Hindu) religion of the distortions that had grown up. For example, due to Yagna, the caste system, Brahmin literature, and other factors.

As a result, Jainism and Buddhist doctrine grew in opposition to the Sanatan, as did attract public sentiment. We can compare it with the anti-pope Christian reformist religious movement in the West led by Luther and Kelvin (Ghosh, 1951).

Dr. Nagendranath Ghosh explained how the doctrines of the Upanishads contain the seeds of both the Jain and Buddha movements. After the Vedic period, Sanskrit literature established the power of priests in society. The literature created a solid foundation for Brahmanism.

As a result, people fought against the Sanatan religion's plethora of rites and terrible sacrifices. Mahavira and Gautama Buddha initiated the anti-Hindu campaign with the Upanishads' teachings, acquiring social vigor and vitality. They were of the Kshetriya caste (Ghosh, 1951).

Religion gave importance to Tapa/ Yoga/ Yagna and practice in the post-Vedic period. However, the people needed to understand the meaning of the Vedas and Upanishads. Literature proposed that Sanatan Brahmins' and priests' lives were sacred. Therefore, the society sought a religion that was simpler to understand than the Vedas and Upanishads. Society heavily criticized Sanatan Dharma for its practice of penance, sacrifice, and atonement undertaken by inflicting unnecessary pain on the body. Buddhism, which arose in this context, is simple and enlightening. Buddhism's teachings are the Middle Path, the Four Truths, the Astangik Eightfold Path, and Nirvana.

There are several factors to the fast spread of Buddhism. Firstly, the Buddha's life was quite sacred and quiet. He abandoned royal duties in the quest for the truth and performed penance in the woods. Second, there was his proposed middle ground.

People believed the only way to get fruit was to do rigorous penance in awful weather.

On the other hand, 'eat, drink, and have fun' was popular. The Buddha recommended a middle path, which has become the most common path in society.

The lack of prejudice between affluent and poor, dominant and trivial groups, is the third reason for Buddhism's quick expansion. The fourth reason was that the Brahmins focused more on sacrifices and offerings, which were time-consuming and costly.

Fourth, because Buddhism was anti-ritual, it drew many followers. Fifth, the Buddhist Association was democratically organized, with firm discipline enforced.

Emperor Asoka, the majestic king of the Maurya-Mongol dynasty, used his strength to spread Buddhism for the sixth reason. For the sixth reason, there was state-level support for Buddhism by various Kirat monarchs, Sen dynasty kings, Emperor Harshavardhana, Kanishka, and Bengal's Pal. Of course, there are other causes for Buddhism's spread (Khatri, 1997; Kafle, 2040).

There are many reasons for this religion's long-term decline in India. The main reason was corruption and immorality brought by nuns joining Buddhist organizations. At the same time, Tantrism (sorcery) in Buddhism began the downfall of Buddhism.

There are many parallels between Buddhism and Jainism in a comparative analysis. Both religions oppose Yajna and Havan and do not believe in them. According to both theologies, man is superior to Karma, not by birth.

As a result, neither of these religions considers Brahman a key player based on delivery. Jain and Buddhist doctrines do not believe in the Vedas, Puranas, and divine power. Both Jainism and Buddhism believe in salvation, rebirth, and coolness. The emphasis on virtue and nonviolence is one of the fundamental hallmarks of both religions.

Both religions abhor casteism and believe that everyone should be treated equally. The ruler family promoted both faiths.

Despite this, the two religions have significant variances. The three fundamental distinctions are that Buddhism thinks that we should not torture the body excessively, but Jainism believes in torture. The apostle of Jainism, Mahavira, suggested giving up both clothes and Karma whereas Buddha never advised giving up garments but rejected deeds.

Mahavira said everything, including trees, fire, animals, and water, has a soul, but the Buddha did not believe in this (Khatri, 1997; Kafle, 1983).

In the seventh century, Buddhism made its way into Tibet. Buddhism altered the indigenous people's Bon religion. Buddhism influenced the original Bon progressively. Rulers extended once the reigning began to issue them. As a result, the ancient Bon religion had no choice but to become Bon Buddhism (Bickel, 2000; Tibetopedia, 2016; Dibeltulo, 2015).

The Buddhist Bon abolished the sacrificial system of the Bon religion. In the ninth century, Buddhism introduced Ubahang to Kirat Limbuwan under the name of Yuma religion (Chemjong, 2003a; Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia

Britannica, 2019). However, the old Bon religion of Kirat Limbu had a deep impact on the customs of giving animals and consuming wine.

Yuma is actively attempting to resurrect its religion. Lamaism has a Guru tradition similar to Tibetan Buddhism and Bon Buddhism. Yumahangma, a Buddhist Bon tradition, is today practiced in Yuma dharma (Buddhist Bon). The Buddhist Bon (Yuma) religion opposes the ancient Bon religion, its Samba, Phedangba/ ma, and animal and alcohol sacrifices.

Interestingly, Yuma was only available to the Limboo elites, according to a study of Limbu culture in Sikkim (Gustavsson, 2013). However, the Shaivite-influenced Bon religion has dominated Nepal's indigenous Kirat Limbu people. In practice, Samba, Phedangba/ ma, and sacrificial ceremonies have not been abandoned. Kirat Limbu believes in ancient Bon and Shiva/ Theba as the ancestor god.

2.2.12 Background of Yumaism

According to historian Iman Singh Chemjong, the Aryans defeated Kirat Asuras and pushed from the west to the eastern Himalayas during the last phase of the Devasur battle.

Narakasur once established a prosperous state in Assam Kamrup. This Sumer Kirat king was portrayed negatively in Hindu scriptures. In their religious text Mahabharat, the Aryans mention him oppressing them at the time. The battle of Devasur, the war between Arya and Narakasur, took place under this pretext. Aryans also defeated Narakasur in the struggle.

Then Narakasur fled North and established his rule in Kham (Manya) in Tibet. Thus, historically noted, a branch of the Kirat ancestor drove into Tibet's Kham land during Narakasur's reign (Chemjong, 2003a).

According to the Lingden genealogy, a group from China's Sichuan-Kham province climbed hills and mountains to reach Assam in the sixth century. They advanced from Assem to the Ganges territory with a Hindu influence. Some Kusang, Mongol, Saka, and Yavan had already become Hindus.

However, the people, including the ten chiefs who fell on the Ganga plain through Assam, refused to accept Hinduism. They left the area and entered the hilly terrain of the Northeast. Three priests comprised the group. Fejiri Phedangma, Sambunghang Inglip Hangsamba, and Sammundhum Yepmundhum were the priests' names.

The Ten Chiefs, including these three priests, eventually formed the ten Limbuwans of Kirat Desh. Sambanghang Ipling Hangsamba was one of the three priests who arrived at the time. According to the genealogy, they belonged to the Kashi dynasty, and their descendants later became Lingden (Lingden, 2010).

Because Phyang Samba and Lingden have ancestors from the same Sen dynasty (SenChobegu, 2007), the Lingden genealogy suggests that Samba's ancestors were also among the ten chiefs, therefore, we can deduce that the Sumer Asura of the Kashi dynasty traveled to Sichuan, China, from Kirat Ganga

Plains for various reasons before returning to Nepal and Sikkim to the south.

Suvahang was born an influential person in China's Kham, a lineage of Narkasur, who had previously come from Assam. Munafenhang was his son's name. He conquered Tibet. There, he preached the Yuma faith. Lasahang, his son, was born. He ascended to the throne but died prematurely due to an event. Chongbahang, Lasahang's younger brother, became King of Tibet. Lasahang's elder son Ubahang invaded southern Tibet and Eastern Nepal, including Taplijong and Chainpur Sankhuwasava (Chemjong, 2003a).

Kirat Limbu of the Kashi dynasty had already been settled there. At first, there was a disagreement, but they eventually reconciled and became one family. However, Ubahang's descendants claimed they had been from Lhasa or Lhasagotre at the time. He organized Limbu from China/ Tibet for strategic purposes. He relocated from Taplijong (Taplejung) to Chemfuwajong (now Chainpur Sankhuwasabha). He persuaded the people to accept Yuma or Yasokeni religion (Chemjong, 2003a).

As a result, history shows that before the Lhasa dynasty, named after Ubahang, the Kham of China departed Assam, Sumer migrated to Sichuan, Asura Kirat, and the Kashi dynasty.

Ubahang attempted to unify Limbus with those who entered Kirat Desh from Lhasa, identified as Lhasagotre, to unify the Limbus against the Kashi dynasty Khambongba Kirats. Kashi/ Khambongba were already present in Kirat Desh (Chemjong, 1974). Previously, in the 7th century, Maranghang

descended from Tibet and established a camp at Dolakha to gather Buddhists in the name of campaigning Buddhism out of Tibet.

Ubahang and his followers claimed that he came from the Tibetan capital of Lhasa. According to history, he introduced the anti-sacrificial Buddhist Bon (Yuma) faith to the Limbu community. Ubahang, Mabohang issued an injunction prohibiting the ancient Bon religion's practice of sacrifice and the worship of vegetarianism. Yuma abolished sacrificing and offering alcohol, but the ancient Bon religion has long been prevalent in Kirat Limbuwan. Kirat Limbu still follows this tradition.

The Kirat Limbu culture's traditional belief and practicality of 'worshiping and gratifying,' which means honoring God first and then worshiping the belly, stems from ancient Bon and Shaivite philosophy. In the Kirat Limbu community, the Buddhist Bon (Yuma) religion, which Ubahang established to replace the previous Bon religion of Shamans with drink and meat, seemed ineffectual.

The Ubahang, Mabohang strategy of the ninth century has recently been repeated, along with the identity wave following the long-running political wave. Yuma experts and supporters demonstrated originality by knowingly or unknowingly inserting and repeating feathers, including Christianity. The political campaign set up characteristics of Limbu's essence. However, the Kirat Limbu community needs more time to accept this.

2.2.13 Yumaism is Regional Culture

Learning about Animism, Shamanism, ancient Bon religion, and Buddhist Bon religion shows what kind of religion Kirat Limbu's traditional Yuma faith is. It is a Buddhist- inspired Bon indigenous religion. However, according to an Indian study, Yuma is a Buddhist Bon religion (Dutta, 2014).

Another study was carried out in the Indian Sikkim village of Lhopo and found the Yuma followers' place of worship in Manghim. The researcher detected that Phedangba's rituals were similar to the Buddhist Bon Shaman tradition. According to research, the Limbu people belong to Yuma and Buddhism (Balikci-Denjonga, 2003).

Thus, Datta and Denjokpa's Limbu cultural studies in India demonstrated that Yuma dharma is a local form of Buddhism. Furthermore, the Encyclopedia Britannica considers Tibetan Bon religion and Buddhism shaped Limbu's Yuma faith (Encyclopedia Britannica, 2019).

Shred anthropological pieces of evidence illustrate footprints of Kashi, Kirat, Asura, and Limbu in Africa, Mesopotamia, West Asia, Central Asia, Taklamakan, Tarim Basin, Sapta Sindhu, Tibet, and the Himalayas. However, the indigenous peoples in these areas follow a local tradition based on life philosophy, nature worship, Animism, and Shamanism. There is a human social anthropological concept.

One of the characteristics of the traditional Bon religion is the sacrificial system. Anthropologists have been studying human behavior and development since the beginning of time. The Bon religion's second distinguishing trait is the Shaman practice. They

converse with the soul to appease it and the gods and demons. Samba and Phedangba/ ma have carried out this shamanic practice in the Kirat Limbu community.

Let us look at the Buddhist Bon literature that arose after Buddhism was introduced to Tibet. Buddhist Bon's philosophy is based on a four-deity system. The mother goddess Yum leads the other three male deities: Lha, the creator Sipa, and Gurudev Tonpa (Bon., 2016). 'Yuma,' from Mundhum, evolved from 'Yum,' from the Buddhist Bon religion. These words represent supreme motherhood in both religions.

Shipa is the male creator deity according to Buddhist Bon's sister Nyingma's philosophy. Shipa, the creator, is placed under the mother, god 'Yum.' Yuma is a matriarchal religion, as shown by this. Shaivism, however, is a patriarchal religion. Shipa of Buddhism, Shiva, Mahadev, Rudra of Shaivism, Thebasam, and Thebahangsam of Kirat Mundhum are all different in appearance but all the same Shiva.

Notably, the Mansarovar region of Mount Kailash in Tibet was the meeting point of the Shaivite and Bon religions, where mutual cultural intermingling occurred.

Theg-pa, or Patriarchal god, refers to the nine (nine) yan (paths) that appear in Buddhist-Bon Nyingma philosophy (Bon, 2016). When comparing the sounds and meanings of Thegpa and Theba, homonyms and meanings are similar. The Mundhum philosophy used various terms of Buddhist Bonism in the literature. It shows that Kirat Mundhum's 'Ningwa' is derived from the Buddhist 'Nyingma.'

It is also clear that Mundhum's 'Yuma' is derived from Bon's faith's word 'Yum.' 'Yum' also means salt in the Kirat Limbu language. Salt used to come to Nepal from Tibet. Tibetan 'Yum' also descended from 'Uma,' which belonged to Shankar. Linguistically, Yum gained as much weight as Yuma.

Ningwabhum and Yuma, derived from Mundhum nouns, are based on the Buddhist Bon nouns 'Nyingma' and 'Yum.' It is now easy to say that the terms 'Ningwabhum' and 'Yuma' are derived from the Buddhist-Bon 'Nyingma' and 'Yum.'

According to the most recent findings of my research, the ground of Bon's religion was in the hunter-gatherer era. The Bon faith was eventually converted to Buddhism-Bon in Tibet. Buddhist-Bon chose Yuma as a local name to avoid opposition from Lamaism (Dibeltulo, 2015). Yuma was coined and developed in this context. Let us look at some more references to back up this revised conclusion.

Nyingma is the oldest literal meaning in Tibetan culture. This Nyingma culture adheres to the Bon religion as well as Tibetan Buddhism. Later, this culture embraced local deities and Shaman practices (Rinpoche, 1991). This culture is prevalent in North China, Tibet, the Himalayan region, and North America (Ghimire, 2014).

Following this tradition, various groups entered the Kirat state of Nepal. Around the ninth century, another group fled Tibet and settled in Nepal's Kirat kingdom (Chemjong, 2003a).

According to history, the Limbu ancestors descended from Tibet and spread Buddhism in Kirat

Limbuwan under Yuma (Balikci-Denjongpa, 2003; Datta, 2014; Chemjong, 2003a). Ningwabhuma, one of Limbu's original deities, shares similarities between the words 'Ningwa' and the ancient Tibetan cultural word 'Nyingma,' both of which have similar meanings.

This noun demonstrates that the Yuma tradition evolved from the Buddhist Bon philosophy. Although indigenous culture, traditional Bon culture, Buddhist Bon culture, and Yuma culture differ in some ways, they share fundamental similarities.

Munafenhang from Sichuan, China, preached Yuma in Sinyuk (China), Tibet, which he conquered in 200 BC, according to historian Iman Singh Chemjong in his book Kirat History and Culture. Later, in the ninth century, the Tibetan Ubahang brought Yumadharma to Nepal and strategically spread the government (Chemjong, 2003a).

According to historical evidence, the Yuma dharma brought by Ubahang is the local name of Bon Buddhism (Balikci-Denjongpa, 2003; Datta, 2014). Buddhism prohibited the animal sacrifice and alcohol offering of the traditional Bon religion.

From a linguistic standpoint, the Kirat Limbu language is a member of the Tibeto-Burman family, implying that the language-speaking population came from China or Tibet. Since prehistoric days, language and culture have migrated from Tibet to the Himalayas. The traditional Bon religion of Tibet, and later the Buddhist Bon religion, gradually shifted this process.

Kirat Limbu also has a cultural tradition of making Torma, associated with the Buddhist Bon religion.

Tungdunge puja included the Torma in worshipping Tungdunge. Kirat indigenous Gurung, Magar, Danuwar, Tamang, and other communities practice Animistic-shamanistic practices. Their culture consists of the Bon religion's original sacrificial system.

Shamanism, Animism, Polytheism, Patriarchy, Confucianism, Taoism, and Buddhism are among the religions recorded in Chinese religious history from prehistoric times to the present (DeGroot, 2016).

Historically, the Kirat Limbu in Kirat Limbuwan was influenced by Buddhist-Bon and converted to the Yuma faith. Shaivism, the traditional Bon religion, has already profoundly impacted the Kirat Limbu community, as history has shown (Chemjong, 2003a, 2003b, 2003c). Shaivism influenced the Himalayan region's Bon religion, and the Bon religion influenced Shaivism (Bickel, 2000).

According to the evidence and statistics, Kirat Limbu's Yuma Dharma is a local term for Buddhist-Bon. Ancient Shaivism, traditional Bon religion, and Buddhism influenced the Yuma religion. She was born and raised in Tibet. Following Buddhism, the Bon religion received two philosophies and rites.

The first nonviolent philosophy had the effect of putting an end to sacrifice and prohibiting alcoholic beverages. The second philosophy was Buddhist Theravada, which included spirituality, asceticism, bliss, salvation, and Guru tradition. However, Shaman (Samba, Phedangba/ ma) rendered this second element ineffective in Kirat Limbuwan Nepal. Yuma (Yumasam) was re-established in Nepal in the twenty-

first century through the Limbuwan and Yumasam campaigns in Sikkim.

Nyingma, a Buddhist goddess, entitled Ningwa, the religion's doctrine, and Yum, one of Limbu Mundhum's most powerful gods, is Yuma. Yuma of Mundhum is another form of Yum that is the Buddhist Bon's chief goddess. In Kirat Limbuwan, the Buddhist Bon religion is known as Yumasam, Yamadharma, Lasahangma, and Yasokeni.

Lamaism in Buddhism criticized the sacrifice system of Bon after the advent (Dibeltulo, 2015). As a result, the Bon religion changed its name to Yuma (Buddhist-Bon). The Buddhist Bon religion evolved into the Yuma religion, searching for a local brand.

As a result, Nepal received the Buddhist Bon (Yuma) mythology without Madams in the ninth century. Ubahang and Mabohang from Tibet delivered Yamadharma to Kirat Limbu Mundhum. The Shaman tradition suppressed the Guru tradition of Buddhist Theravada.

In today's Yamadharma, the Guru tradition has reappeared with the spiritual element of the Buddhist Theravada. Theravada Buddhism introduced atheistic Buddhist thought, making it easier to join monotheistic Christian doctrine. Thus, Yuma literature produced in Sikkim incorporated Christianity into the Yuma faith due to political and strategic maneuvering, not scientific and intellectual pursuits (Gustavsson, 2013). According to studies, Yuma was founded on the Bon Buddhist Bon ideology.

2.2.14 Christian Influence on Yuma

In Kailash Mansarovar, Shaivism came into contact with the Bon religion in prehistoric times. Buddhism influenced Bon's spirituality after Buddhism's fast invasion of Tibet in the seventh century. Buddhism created a new philosophy by mixing with Bon called Buddhist-Bon. Buddhist-Bon lacks the ritual of animal sacrifice and offering alcohol. Lamaism developed in Buddhism that protested sacrifice and offered beverages in traditional Bon (Dibeltulo, 2015).

Yuma came up with a local name searching for an alternate name for Buddhist-Bon, and the name stuck. From the 7th century, Buddhism affected Tibet's Shaivite mixed Bon religion. Ubahang brought Buddhist-Bon (Yuma) from Tibet to Kirat Limbuwan in the ninth century under the name Yuma dharma. Christianity had an additional impact on Nepal and Sikkim during the beginning of the twenty-first century.

Yuma religion began to be addressed again with the return of democracy in Nepal in 2046 Vikram Samvat. Yuma dharma prohibits sacrifices and beverages. However, in the Limbu community, Samba, Phedangba/ ma, or Shamans traditionally make offerings to the deity and wine under the influence of the Bon religion.

Yumahangma (Guruma) has superseded Shamans as a cultural and religious figure in the Yuma religion. Linda Gustavsson linked the Yuma religion to Protestant Buddhism in Sri Lanka based on research on the Limbu people in Sikkim, India (Gustavsson, 2013).

The Limbu presented the Yumaism/ Yuma dharma to identify as a tribe with a core religion and culture to secure indigenous rights and privileges in Sikkim. Evidence revealed that Buddhist-Bon had inserted Christian philosophical tenets, which impacted Sikkim and Nepal.

Yumahangma/ Guruma looks dressed in a white robe worn by a Christian cleric. She pays her respects to Shri 3, a Hindu cleric. In Kirat Limbu culture, she has displaced Phedangbe/ ma, Yeba/ ma Shaman. Her temple, called Manghim, has been turned into a palace.

Yumaism was studied by Linda Gustavsson (2013) in the Limbu community in Sikkim. After analyzing the data, she concluded that Christian thinking had influenced Yuma's religion in Sikkim. In the same way that Buddhists in Sri Lanka adopted Christian Protestant ideology into their religion in the 1960s, Sikhism has now embraced Christianity in the literature (Gustavsson, 2013).

Richard Gombrich and Gananath Obeyesekere discovered the concept of "Protestant Buddhism" in Sri Lanka to rapidly spread Buddhism and change people's social and lifestyles in the mid-1960s. These two scholars found that Theravada Buddhism introduced the following protestant religious tenets. Christian theology, introduced into Sri Lankan Theravada Buddhism, is now mixed with Yuma in Sikkim (Gustavsson, 2013).

According to the study, the first principle introduced in Yuma is to rank self-scrutiny first. Second, one must internalize religion and gravitate. Third, pay

attention to what occurs in the human mind and soul. Fourth, to assert that one's practice is higher than religion in terms of philosophy.

Fifth, instead of Limbu words, phrasing, and literature, use English terms, phrases, and literature for analyzing and contrasting Yuma's religion. As stated before, Yuma's ideology has been heavily affected by Christianity (Gustavsson, 2013).

Any religion's natural features are spiritual equality and globalization. Yuma, however, lacks universality because it is a Limbu-only religion; it does not fall under the concept of religion. It lacks the nature of religion. According to the study, Yuma was the only religion practiced by the Limbu élite in Sikkim.

This research also examines Yuma Dharma speaker Jash Raj Subba's personal experience of Christianity mixed with Yuma's philosophy interpretation. The study concludes that the Limbu people persuaded Yuma by interpreting Christianity to prevent them from converting to the Christian religion (Gustavsson, 2013).

Sikkim scholar writer Jash Raj Subba attempted to interpret the Yuma religion as Christianity, as we have come to recognize the Yuma religion as Buddhist Bon religion. According to the study, he used to write about Yuma as polytheism. However, at the turn of the twenty-first century, he began to claim that Yuma was monotheistic in the literature (Gustavsson, 2013). Subba has explained that Yuma is a Panentheistic religion from this perspective.

According to the writer Jash Raj Subba (2005) in Sikkim, Panentheism is the doctrine of God and the

unlimited spread of time and space. At first glance, it looks like a nature-worshipping Animism philosophy. However, digging deeper into it reveals the real difference. Panentheism is a term coined by the German philosopher Karl Krause. Panentheism was a concept against Pantheism in 1928 by George Wilhelm Friedrich Hegel (1770–1831) and Frederick Wilhelm Joseph Schelling (1775–1854).

Pantheism holds that the cosmos, or all of creation, is the soul's yearning and that there is no room for a desire for the divine. According to Panentheic philosophy, the divine created the universe, which continues to form due to the soul's or divine's perpetual yearning. Panentheic philosophy argues for an elemental barrier between creation and the divine soul, whereas Pantheism believes there is no barrier between the soul and the divine universe.

Panentheism views a living goddess from a monotheistic perspective, like Yumahangma in Yuma. Monotheism deserves power in the name of living goddesses and seeks to rule the current civilization. Life and the universe are perpetually confused because he cannot distinguish between religious and political goals.

Kirat Limbu's Mundhum philosophy sees parallels between the universe and the creation generated by the soul or Ningwabhū or Swayambhū. According to Mundhum, the knowledge of the soul gave birth to five powers/ elements known as Panchashakti/ Panchatatva.

Mundhum discovers the creation, the world, the soul, and the divine essence in all things. Mundhum

includes animism and shamanism. However, in the Panentheism Yuma, Jash Raj Subba's interpretation has built an elemental wall between creation, the universe, and the creator. According to Subba's viewpoint, only the representative sees Tagera Ningwabhumang. Only Yuma's successor discovers her presence, leaving the potential of a positive interpretation open.

As a result, the inexhaustible right of God's representative has a long-term impact on man and society in Yumaism.

The supernatural searches and finds the ubiquitous formless force, knowledge, light, or Tagera Ningwabhu everywhere in the Pancha Shakti, the universe, or nature in Shaivism and Bonism. Shamans, Phedangba/ ma, Yeba/ ma, and Samba, the bearer of wisdom or spirit, regard Tagera Ningwabhumang as a formless divinity with whom he connects with God wherever he sits in Bon's religion.

After being influenced by Buddhism, Bon evolved into a Buddhist-Bon, atheistic, free of the practices of sacrifice and intoxication. Bon, a Buddhist, is now controlled by Christian components and philosophy. Yuma, according to Jash Raj Subba, is a monotheistic religion. Followers of Yuma have appointed Yumahangma a Ningwabhuma's representative. By providing an interpretation, she can govern or enslave the devotee.

Until a few decades ago, the main distinction between the Bon religion's Shaman and the Buddhist Bon (Yuma) religion was the sacrificial system and the ritual of offering and not offering alcohol. Yuma,

however, has suddenly become a monotheist Christian. Yumahangma, a Tagera Ningwabhumma spokesperson has now replaced Shaman or Phedangba/ ma, Yeba/ ma, Samba.

However, Shamanism and Animism are still practiced as traditional religions and cultures among the Limbu community.

Consider the characters of the Shaman and Yumahangma. Samba, Phedangba, or Shaman are ordinary people who live near the holy soul. They regard themselves as commoners and servants of the people. They go about their daily lives as though they are ordinary folks.

Creating a relationship with the soul gives them a sense of selfless service to the energy world. During the puja procedure, the Samba Shaman requires a crown-like adoration stance on the head. He, however, thinks and acts usually. They give counsel as if it were asked.

Yumahangma's word, however, is a command. She perceives herself as an influential citizen or a god's representative. In the élite organization, she is a Shri 3 holder. The will of God rules here. Yuma attempts to equalize herself with the Hindu saint Maharaja and elevate her to a powerful ruler like the Catholic clergy dressed in the Catholic clergy's attire.

Yuma's faith was equated to Christianity or Hinduism by displaying this cover. According to a Sikkim survey, most people are uninterested in this farce. In this sense, it is clear that Christianity impacted the Yuma religion's clergy, turning them into the élite (Gustavsson, 2013).

The study conducted in Sikkim showed that élite Limbu people are in Yuma. Although the new Manghim has spread to many areas, many people were unaware of it. Limbus are unwilling to abandon the traditional practice of offering alcohol and sacrificing the culture of the ancient Bon religion. Some Kirat Limbu people find it simple to see Bon, Buddhist and Hindu rituals (Gustavsson, 2013).

Analysis

Bon religion is a polytheistic religion that worships nature. It is a patriarchal religion influenced by Shiva. Buddhism influenced the Bon and formed the Buddhist Bon (Yuma) religion, a matriarchal religion. In Buddhist Bon (Yuma), it forbids sacrifice and alcohol.

Christianity and Islam are monotheistic religions, also known as monotheists. Laoti and Tumbahang have claimed that Yuma is the big God and the rest are minor deities. However, they must explain the theoretical foundation more to prove it (Laoti, 2005; Tumbahang, 2011). Jash Raj Subba has described Yuma as a monotheistic religion with Christian references in his book (Subba, 2005).

Jash Raj Subba, a writer, has attempted to show Tagera Ningwabhumas as the sole chief goddess. It is most likely one of the reasons they are doing so poorly. He stated that because there are different forms of God in monotheism.

Jash Raj portrayed Christ as Father, Son, and Holy Spirit in three setups in Christianity. He compared Tagera Ningwabhu in the same way as Mother, Theba-Pa-Sam or Patriarchy, and Absolute Reality in

Divinity and Humanity. He also correlated Yuma and Christianity in appearance (Subba, 2005).

There is room in Kirat Mundhum for motherhood, patriarchy, and absolute reality, which is truth or excellent knowledge. However, motherhood is not mentioned anywhere in the Bible. As a result, these two philosophies are incomparable. Monotheistic Christianity and polytheistic nature-worshiping the Bon religion and Buddhism are not parallel. Creation began gradually after the light of excellent knowledge in Kirat Mundhum. Mundhum has the same discussion and place as Theba and Yuma.

Jash Raj Subba's (2005) attempt to compare Yuma to Christianity proves that Yuma is a monotheistic religion is inconsistent. Yuma is comparable to Shaivism, Bon, or Hinduism. Buddhist-Bon (Yuma) is fundamentally similar to the self-existent Brahma, the incarnate savior Vishnu, and the truthful or destructive Shiva.

Furthermore, the Buddhist Bon (Yuma) religion is easily comparable to Shaivism's knowledge of Shiva (Theba), Parvati (Yuma), and Satya Tatvagyan. Without doing so, a comparison study of Gustavsson's deconstruction of Christianity does not consider motherhood or matriarchy. Jash Raj's explanation has led to the conclusion that Christianity influenced the author (Gustavsson, 2013).

Considering that the traditional Bon religion is a faith and belief based on Animism and Shamanism is essential. Its philosophy has already been discussed and compared. Second, it places a high value on the patriarch. Thebasam/ Thebahangsam/ Shiva is the

father of God's image. In addition, Shiva or Theba or ancestor is the ruler of Kirat.

In the Kirat Limbu community, during life events such as birth, marriage, and death, the Phedangba/ma (Shaman) remembers the Viceroy or ancestral place when a person becomes ill. The Shaman does connect someone's Sato/ soul with the same traditional home. Shaman worships the patriarch, deity, and demon soul in worship.

Throughout this, the Shaman presents their father with alcohol and meat. They sacrifice chickens, pigs, goats, and other animals or birds to please the gods. Reciting the Mundhum while burning fragrant incense of mugwort leaves on burning coal is customary.

After performing the pooja, it is expected to accept the object offered to the deity as "puja ani bhuja," i.e., worship and party as an offering. The ancient Bon religion appears to be ingrained in Kirat Limbu culture (Rinpoche, 1991; Balikci-Denjongpa, 2003; Gustavsson, 2013; David, Sondra, 2013; Dutta, 2014; Bon, 2016; The Editors, Encyclopedia Britannica, 2019).

2.2.15 Political Influence on Yuma

Yuma, not just different religions, has a political cause and impact. Rulers such as Munafenhang and Ubahang intertwined religion and politics in the state where the traditional Shaivite-Bon philosophy prevailed.

Nepal restored multi-party democracy in 2046 Vikram Samvat. Following the Federal Republic in 2065 Vikram Samvat Adivasi ethnic groups gained autonomy, identity, and new opportunities and

possibilities. The indigenous Limbu used the Limbuwan political slogan to set up an autonomous Limbuwan state in nine districts east of the Arun River.

In this context, the Limbuwan Campaign sought to make the Buddhist Bon (Yuma) religion, issued by Ubahang after Tibet's fall, the state religion (Palungwa Limbu, 2019).

Limbuwan activists and Yuma religion supporters were vehemently opposed to making eastern Nepal, then Province No. 1, a Kirat province. Following the formation of the state government, the country's major political parties agreed to name the province Kirat Province, referring to the word Kirat as ancient history and civilization. Several intellectual communities also backed it.

However, Limbuwan activists rejected the proposal, and Kirat province could not be renamed in time. As a result, the province's name was changed to Koshi Province in February 2023 after about six years.

On the one hand, there is a strong argument that Kirat or Limbuwan province should not be named based on race or ethnicity, while groups demanding a Kirat Limbuwan ethnic province are also active. However, the Limbuwan campaign's strategy of viewing the name Kirat through an ethnic eye rather than a civilizational lens and opposing Kirat naming the province was a prejudiced and suicidal approach.

The Limbuwan campaign's approach is a result of Nepal's political background. People from certain castes or ethnicities have held power in the country for a long time. The Kirat Limbu people of eastern

Nepal were denied the opportunity to lead the state or hold important positions within the state system.

Following the tents' unification of Nepal, the state eroded its cultural identity, language, and script. As a result, the sense of Limbuwan identity was expressed and arrived. Domestic and foreign powers have both had a hand in it. This question, however, cannot be dismissed by blaming foreign backup.

As a result, the Limbuwan campaign is an original expression that stands on the cultural ground. Because it is a political campaign, some intellectual and academic questions have been interpreted favorably. Understanding the theoretical significance seen here necessitates deep insight free of prejudice.

The Kirat family includes Limbu, Rai, Yakkha, Sunuwar, and other members. Contrary to popular belief, Limbuwan politics made it toxic to regard Kirat members as competitors. As per history, the Limbuwan Nation was founded in the sixth century by various clans and castes from the Kirat kingdom (Chemjong, 2003a).

Ten Limbuwan formed in Kirat territory. Kirat and Limbu are now blood and culturally mixed. The Limbuwan campaign, which arrived in the twenty-first century, was solely based on the history following ten Limbuwan reigns. As a result, the Limbuwan campaign is more political than cultural.

It emphasizes the slogan of inclusion with Khas-Aryan but only interferes with Kirat members. Yuma has become a strategy for the campaign and does not promote the overall Kirat Limbu culture.

Limbuwan policy clauses 4 and 5 refer to the Chokfung Theme, which refers to the Limbu nation. According to Ten Limbuwan place no. 4, the eight Kirat dynasties and all previous rulers counted in the Ten Limbu based on the Chokfung theme.

Similarly, in place, no. 5, the people taken captive by the Madhes War were not enslaved and were treated the same way as the Limbuwan Chokfung Theme of Ten Limbuwan (Chemjong, 1974, pp9-11).

The Chokfung theme of Ten Limbuwan has made it clear to the nation that Limbu is more than a tribe or a caste. Limbu was once a national word, now restricted to tribe or caste. So, in the name of the Limbu tribe, imposing a culture and faith is illogical.

It is natural to find diversity in the Kirat Limbu family's language, dialect, culture, and religion. The Ten Limbu policy welcomed the earlier Atharai Kirat dynasty and tribe even while constructing the status of Ten Limbuwan. This work is not limited to that. Later, the Bhote/ Tibetan and Madhesi peoples also became Limbu.

As a result, even if the various communities within a nation are the Limbu nation (later surname), their cultural uniqueness remains in some form. Society should tolerate the diversity that developed during political development in the territory.

The Yuma and Limbuwan campaigns are moving forward as a political alliance. They have mingled religion and politics. As a result, the material written by Nepal's political engineer, a scholarly writer with a political bent, is rife with demands and prejudices. Studies find the same situation in indigenous writers'

studies and books from India's Sikkim and West Bengal (Spivak, 1988; Gustavsson, 2013).

Limbuwan state is divided between Nepal and India, encompassing Bihar, West Bengal, and Sikkim. Kirat Limbu scholars have taken the Limbuwan movement in both countries into account.

Historically, the Limbu people of Limbuwan fled to Darjeeling, Sikkim, and Bhutan, searching for work and opportunities, having been victims of political retaliation. During the political transition, Darjeeling became a part of India, while Sikkim remained an independent state. Both Sikkim and Darjeeling later became part of two Indian states. Limbuwan analysts have regarded this situation as strategic. As a result, Kirat Limbu from that region has some ties and influence in the Limbuwan and Yuma campaigns.

The activities in Sikkim and Darjeeling have influenced and directed Limbuwan activities in Nepal. As a result, its social engineers have not allowed the historically affected Limbuwan area to get emotionally torn apart. There are doubts and concerns about whether the Limbuwan campaign supported the Nehru-Indian grand design concept.

Some Nepalese suspect that Western countries are plotting to destabilize Nepal. Westerners are strategically interested in Christianizing indigenous and utilizing Nepal in Tibet liberation campaigns. Westerners believed destabilizing territory, including Kirat Limbu sentiments, would serve their interests and goals. The occasional political and strategic alliance between the Limbuwan and Terai parties heightened this apprehension.

In short, Nepal's political activities must consider their overall impact, not just on the cover or in the manifesto. Western and neighbouring countries are attempting to adapt to Nepal's indigenous politics. We have to analyze public perception correctly. Today, Nepali politics cannot be trusted.

In today's 21st century, pursuing or pursuing politics based on ethnicity and religion is to go against the flow of time. Therefore, I put here the critical opinion of this columnist that the interest and self-interest of the Kirat Limbu tribe should also be sought within the welfare and self-interest of Nepal and Nepali. However, The state should also protect indigenous rights and respect their sentiments.

2.2.16 Sattehang: Shaivite Social reformer

Sattehang is a middle path based on Shaivism. It is Kirat's community-centric faith. There is a social campaign to remove the rites that lag behind the community. It is also called ethnic, religious, and cultural consciousness.

This community seeks to cash in on many Kirat communities in the census. As a result, the successor of Phalgunanda, the promoter of Sattehang, converted the Sattehang path into the Kirat religion. There is also a political goal or influence in doing so. There has been a dispute in the community after the name of the Sattehang vote was changed to the Kirat religion.

During the 2048 Vikram Samvat census, Kirat Yakthung Chumlung (KYC) used Kirat as an ethnicity and circulated guidelines. She distributed the exact

instructions on social media in 2076-76 Vikram Samvat to raise awareness among its followers for the next 2078 Vikram Samvat. KYC wanted to get a significant Kirat population in the census for Kirat to have bargaining power with the government.

As a result, Kirat's population accounted for 3.1% of the total in the 2048 census. Previously, they called their religion Hindu, some Bon, Buddhist, Theba, Yuma, and Mundhum.

Following democracy in Nepal, the state recently recognized the Sattedhang sect. The Kirat Yakthung community's social reformer and ascetic Phalgunand Lingden had founded the Sattedhang path. The Nepal government named Phalgunand a national hero of Nepal. By recognizing its founder, the state aided the Sattedhang sect. As a result, Phalgunand's followers began to refer to their path as Kirat Dharma and not Sattedhang sect or Dharma.

Suspension and disagreement among Kirat Limbu arose after the Sattedhang sect claimed the Kirat religion. Sattedhang renamed itself after its founder, Guru Phalgunanda. His follower Guru Atmananda Lingden, was allied with the power and got recognition from the state. He accepted the honor of being Kirat Guru and coined the term "Kirat religion."

The Kirat Limbu people, however, became divided. Sattedhang path was initially a socio-political campaign for the Kirat community, with Mahadev Shiva as its philosophy and idol. It had the great ideal of social reform as its guiding principle.

Due to Hindu dominated state of Nepal and the state's land reform step rendering the Limbu élite

powerless, some Limbu people saw Sattehang as a Hindu supporter. Most Yuma followers accused Guru Atmananda Lingden of being a Hindu disguised as Kirat. Yuma, a religious activist who supported the Limbuwan campaign, charged the Kirat tribe and Kirat religion as Hindu or non-Limbu.

The conflict within the Kirat Limbu community reached a stage where a self-described non-Kirat Limbu group was spotted promoting hatred at the grassroots level against the Kirat term (caste and religion) used by the Sattehang who claimed Kirat faith. However, the Sattehang religion, founded in the Kirat community by incorporating modern changes into the old Mundhum, has become a social and religious route for the Kirat Limbu community.

Father Jagunbaj Lingden and mother Hanshamati gave birth to Phalgunand Lingden. It took place in Chukchinamba, Ilam, on November 10, 1942. Naradhwaj was his Nawaran name. Since he was a toddler, he has worn an iron bracelet to keep his body in good shape.

When he was younger, he was also known as Phalam Singh. After receiving Jash Mani's saint training, he became Mahaguru Phalgunanda (Mabuhang, 2016). He aimed to make the backward Kirat Janajati conscious and aware through public awareness. Around 1973 V.C., social reformer Phalgunanda rose to prominence in Pallo Kirat Limbuwan. Kirat Mundhum, the language, and the screenplay played a role in the rebirth.

People called him various names as he wandered through the village. Some refer to him as Jasmuni

saint/ Sadhu, while others refer to him as Sattehang, who leads him down the path of truth. He then asked the audience to recognize him by the same name as the road he had shown them when introducing himself, Sattehang. As a result, the path or religion he headed is known as Sattehang. On the 22nd of Chaitra, 2005, he died in Ravi of Panchthar (Tumbapo & Laoti, 1995; Sherma, 1997).

This Sattehang religion is a moderate Shaivite sect within the Shiva religion that forbids the practice of sacrifice. There are similarities between the Sattehang sect's ideology and culture and the Shaivite faith's philosophy and culture. Shiva is the truth. The name Sattehang suggests that it is a Shiva path. In Kirat Mundhum, this is Shiva worship known as Thebasam.

Traditional Shiva became Sattehang, and Bon became Buddhist Bon (Yuma) faiths oriented at social reform. It forbids the practice of sacrificing animals and offering wine. It prohibits wasteful spending on births, marriages, and funerals in the Kirat community as social reform.

This religion followed the ancient Shaivite tradition. Phalgunanda Lingden, a Kirat social reformer, is an ascetic and monk.

Mahaguru Phalgunanda visited Kumbhakarna mountain seven times, according to Balguru Dhal Bahadur Nembang, a disciple of Phalgunanda, Jhapa Damak-10. He went to the base of Kumbhakarna mountain in the morning without anyone noticing and then returned after a few days. In the book, Chandra Kumar Serma has published details about exciting

religious accounts about Phalgunanda (Sherma, 1997 p34).

The book has interviews with Phalgunanda's contemporaries, followers, and the person who arrested him. Phalgunanda was known to blow the wind on occasion, and when he went to see King Tribhuvan, he lost his handcuffs and fell to the ground. On this premise, we can deduce that he used the Shaman's magic to prove his might as an ascetic and a social reformer.

Dev Bahadur Tumbapo and Gyanudaya Lawati have collected, edited, and translated the ascetic Phalgunanda's discourses (Tumbapo & Laoti, 1995).

The significant point is: that Mahaguru referred to the Kirat tribe as a backward clan. In one of his lectures, he stated that since the omnipresent God entered his soul alone, he has worked to elevate the mother tongue and script by his desires. He described his life as "very difficult."

He said he came from a poor household and grew up in poverty. Before becoming a monk, he grew up as a destitute orphan and a helpless child. He claimed that when reciting the oracle to Kirat, he used to beg, eat greens, sniff, drink tears, and do penance.

He gave the impression of being perplexed while strolling in this way. You will be unhappy when you hear the prophecy. However, God will punish me if you do not listen to me. So how can I do it? He remained true to his mission and responsibilities to the planet (Tumbapo & Laoti, 1995, pp. 16-17).

He made The following crucial forecasts: "Oh, son of Kirat, be polite, never be haughty." The Kirats all

have the same ancestry. Under the Kirat dynasty, Lolimso and Khamsoso fought and partitioned the united country. They weakened and eventually fell apart. Do not follow that way.

Worship Mother Earth in unison, No one should get taller or shorter than the other. Make no distinction between the rich and the poor. Let go of your pride and arrogance and follow the same advice. Do not consume narcotics, alcohol, or meat. We become ignorant, foolish, impolite, lazy, and half-hearted eating such cuisine. It leads to internal unrest and bloodshed.

Likewise, our religious traditions and culture vanished. Others have just seen us as strangers. So now you must take the sattvic path. God (Theba/Shiva) will recognize you after the Nwaran rite. You will only grow up in your parents' warm embrace (Tumbapo & Laoti, 1995, p. 25).

As the social formalities of good deeds, evil deeds, and others prevalent in Kirat society are no longer timely, Mahaguru Phalgunanda called to stop such evil customs and superstitions. To appease the crowd, he contended that the souls of the animals and birds sacrificed at the funeral should prevent salvation.

Instead, Phedangba/ ma, Yeba/ ma, and Samba established pure incense, flowers, fruits, lamps, and Kalash and preached Mangena (raising the head) with pure, holy water by bathing and washing (Tumbapo & Laoti, 1995, p. 39).

Mahaguru referred to the Kirat Limbu society's custom of taking the gold and silver ritual of the

daughter as bad culture and superstition. In this custom, after a Kirat Limbu marries, the bride must entertain her mother-in-law for three years by drinking alcohol, killing animals, and covering the uncooked meat with an offering (Haktaba).

He advised the Limbu community to drop it because it was a financial burden. We have to update rituals regularly. He issued a special call to protect one's religion and culture by refraining from imitating the customs of others in society (Tumbapo & Laoti, 1995, p. 33).

Men and women, according to religious leader Phalgunanda, are equal. Both have equal rights to the house's property. Do not get into disputes with one another. Do not be complacent about your good fortune. He recalled the Kirat dynasty's gradual demise over time, as it was gradually divided by fighting among itself and not with the enemy.

There were two Kirat greats then, Yetlihang and Sangbahang. They were both melodic, heroic archers and formidable warriors. They created a massive state. Later, they grew haughty, thinking I was more prominent in the state or others were small. They began fighting with one another. The Kirat dynasty fell apart, and the state fell apart as well. Non-Kirat became successful in dividing the Kirats.

The Kirats rendered helpless after losing their kingdom. Non-Kirat bestowed upon them the title of Shubhangi as a gift of life. Mahaguru reminded us that we should no longer be sad about it. He urged the Kirat community to use knowledge, intelligence,

and conscience in their job and heed God's devotion (Tumbapo & Laoti, 1995, p. 36).

Phedangba/ ma Yeba/ ma Samba should install the Om, or God's emblem, during worship, according to Mahaguru Phalgunanda. A successful marriage has to be consummated with the blessing of immortality for a prosperous married life, with sacred flowers, fruit, pure water, and a written Mundhum scripture.

You do not need to feed the bride and groom with Shagun water and chicken blood during the wedding. You should not sell the land and spend millions of rupees to bury the bride and groom in debt for the rest of their lives. Such Karma ceremonies are unaffordable due to economic constraints.

Indigenous cultures have become expensive and flashy, and the family's children are saddled with debt. As a result, Kirat's children became deprived of necessities throughout their lives, such as education, health, and religion. The Guru has voiced concern over the Kirat community's condition. In this regard, Mahaguru has stated that he came to this planet to eradicate such evils and superstitions (Tumbapo & Laoti, 1995, p. 39).

Mahaguru has urged us to have compassion for children, the old, the disabled, the infirm, the destitute, and the vulnerable in times of sorrow (Tumbapo & Laoti, 1995, p. 71). We should not kill animals. He instructed not to lie to anyone, steal, be clever, take another's wife, oppress injustice, and oppression (Tumbapo & Laoti, 1995, p. 75).

Do not follow in the footsteps of others. Take no notice of other people's language, religion, or actions.

The advice of Mahaguru Phalgunanda is to stand on your own two feet (Tumbapo & Laoti, 1995, p. 69).

The Saint has elaborated on the steps to keep the peace in society by instilling morality in the people. We can not acquire education, knowledge, and conscience without service, adoration, devotion, renunciation, and penance to the Creator God.

People who lack education, intelligence, or conscience marry more. We should not get addicted to wealth and be envious. A greedy and envious person frequently causes strife and stress in his family and society.

The lessons of Phalgunanda apply to everyday life. Because you cannot survive without food, you must cultivate. According to one of his sermons, the Kirat dynasty should unite and congregate at high hills, hilltops, forests, rivers and springs, and temples to do Hom/ Yajna and devotional service.

In public service, I travel from hut to palace. I try to impress the wealthy, the poor, and the market. I am the most qualified (Tumbapo & Laoti, 1995, p. 41). Phalgunanda did not hesitate to introduce himself as an unusual person when he became a Mahaguru dedicated to public service.

In addition, Mahaguru Phalgunanda has appealed for world peace. According to one of his sermons, the Kirat dynasty should unite for devotional service. In every house, raise the sacred white luminous Lasahang flag with the names of Nisa Chandra (moon) and Surya (Sun) and worship the Holy Spirit for Sat Karma, Sat Dharma for all beings, and world peace (Tumbapo & Laoti, 1995, p. 44). In this sense,

it is clear that he is passionate about cultural awareness and unity among the Kirats.

Mahaguru refers to his followers as Yethang's offspring in a sermon. He urged everyone to do well for all living things and world peace. He believes red symbolizes violence and bloodshed, whereas white symbolizes serenity. As a result, Sattedhang flags and work equipment are white as well. The Mahaguru has been directed to worship the ubiquitous God as the earth, tides, mountains, stones, rocks, plants, goddesses, hilltops, streams, ponds, lakes, and ponds (Tumbapo & Laoti, 1995, p. 48). His teachings enlightened the traditional Kirat ideals and nature worship.

'Om' means the Creator God, Satya Ishwar, Jaldev, Agnidev, Suryadev, Bhandradev, Hirajai Shine Dev, Copper Srishtidev, Bronze Srishtidev, Iron Srishtidev, Brass Srishtidev, Gold Srishtidev according to a sermon. All humans should aspire to the highest place of the Mother (Tumbapo & Laoti, 1995, pp. 64-65). Mahaguru Phalgunanda pays respectful homage to the Creator God, the True Father (Theba), and the Grandmother (Yuma) through Om recitation. He encourages humans to strive for that high place.

Sassi Mundhum is the name given to Phalgunanda's teachings. He has exalted himself and his teachings. Phalgunanda stated that he had absorbed the true God. He was born to take the news of Kirat Limbu's revered Lepmuhang with a true promise.

He urged the Thibong Yakthung (Kirat) people to serve at sunrise and sunset as "Om Namsithang" or

"Om Namme Sevaro." He appears to have placed a particular emphasis on Sun God worship.

After all, the Pancharupi consciousness line, also known as Panchatatva or Panchashakti (sun, water, air, earth, sky), is the creation's base. Regarding the teachings of Kirat Mahaguru Phalgunanda, we need to have balanced food, be hard-working, and be honest in life.

The Buddhist philosophy of nonviolence has influenced Sattedhang's path and teachings. However, Kirat Limbu, who became biased against Hinduism, regards Sattedhang Path as a Hindu-influenced sect. Mahaguru described Shaivite, Buddhist as well and Bon's Animist spiritual philosophies.

Kirat sings "Ot, Sabaha " as he plants lingo and performs rituals. The Hindus later mispronounced this mantra as "Om Swaha" and included it in their mantra. Agnidev (Sun) is the mouth of all the deities, so we worship him by first offering. They are all Shaivite rites that Hindus have adopted. Ram Prasad Thebe, a disciple of Mahaguru Phalgunanda, expressed this viewpoint in an interview with researcher Chandra Kumar Serma (Sherma, 1997).

This writer studied this viewpoint and compared it to pre-Vedic Shaivite philosophy in West Asia, Central Asia, and South Asia. Because the Limbu word 'Nam' refers to Suryadev, the word 'Namo' in the Indo-European language family (Sanskrit, Nepali) came from Kirat vocabulary. Namaste and Namskar are their derivatives.

During his lifetime, Mahaguru built temples in 6/7 locations in Eastern Nepal, Limbuwan, Sikkim, and

Bhutan. He summoned the people to worship Agnidev, Vayudev, and Jaldev to protect all creatures (Tumbapo & Laoti, 1995, p. 71). He assured me that he would live for another 30 years after reaching the most significant age and would now travel to China or be born and reborn in the same area. He reminds us that Pitadev's (Theba's) path is the path of yesterday's history and culture and is as bright as Kumbhakarna Himal day and night (Tumbapo & Laoti, 1995, p. 73).

Regarding the teachings of Kirat Mahaguru Phalgunanda, we need to have balanced food, be hard-working, and be honest in life.

Kirat Limbu, those who are biased against Hinduism, regard Sattedhang Path as a Hindu-influenced sect. Mahaguru described Shaivitic, Buddhist as well and Animist spiritual philosophies.

Some Limbu people's behavior suggests a sense of bias toward Hinduism. They complain that Mahaguru Phalgunand's chanting of Om, Yajna Karma, nonviolence, and other practices have become Hindu. Mahaguru Phalgunanda did not hesitate to accept being a Hindu because he received training from a Hindu guru. Since the Sattedhang religion is called the Kirat religion, some Limbus have abandoned the Kirat identity and referred to the religion they follow as the Yuma religion.

Mundhum was initially called 'Ot' when performing Sattedhang Karma (Om). They perform Yajna/ Hom sacrifices as rituals. The followers of Thebahangsam/ Thebasam/ Mahadev worship Shiva or Shivalinga. To understand its depth, we must look beyond the Vedic period, Sanskrit literature, pre-Sindh, Mahenjobaro

culture, Chinese civilization, and Mesopotamian civilization.

We need to understand ancient history, linguistics, biology, and anthropology to understand the meanings. At first, Mahaguru Phalgunanda received the title of Mahaguru or Saint from a Hindu Guru, Shaiv Path. He is, without a doubt, a Shiva worshiper or a pre-Vedic Hindu.

The Omkar, a pre-vedic Hindu Yagna/ Homadi Vedic indigenous Kirat, had their tradition and practice, which the Aryans later adopted. Arya only joined the Shiva faith during the Yajurveda period and then switched to the Sanatan religion (Thulung, 1985).

Analysis: At the start of Mundhum, Sattelang devotees chant the mantra 'Ot,' which refers to Mang or Ishwar. According to this theory, the word 'It' is original, and Arya borrowed it afterwards. Kirat's 'Ot Sabaha' mantra gets pasted on Arya's tongue as 'Om Swaha,' according to Sattelang followers (Sherma, 1997).

Loganathan (2005) asserted Shaivism and Sumerian Tamil. He described Sumerian temples with 'Om' emblems. It reveals that Sumer or Kirat was Shaivite and utilized Sumerian 'Om' mantras, which they carried to the Sindh Harappan region with David.

Irving Finkel, a historian at the British Museum, worked on a book about Cuneiform writing, used in Mesopotamian civilization 4,000 years ago. In the book, he explains Sumer and Akkad's inscriptions on small tablets or clay in ancient Sumer and Uruk, Uruk,

Uttam, and Tam in Akkadian (Finkel, 2014). Surya originally meant father or patriarch in ancient times.

In many religions, people revered the sun as a god. In Hinduism, there is Om, and in the Kirat Sattelang, there is Ot. 'It' is a form of the word Sabians or Shiva attested in ancient Persian history, while 'Sabaha' is the word Sabians or Shiva (Thulung, 1985). As a result, the words Ot, Om, Sab Shiva, and Swaha have originated in Kirat culture.

Animals, trees, a trident, and a Shivalinga around the statue of the yogi were found during excavations at Mohenjo-Daro Harappa (Indus Valley (3500 BC-1500 BC)). Many scholars believe that this idol is Mahadev Shiva's sadhana idol (Khatri, 1987). Shiva is both an idol and a linga. Linga worship is not mentioned in the Vedas. Mahadev Shiva is solely worshiped in the Rig Veda as the destroyer Rudra.

The theory is that Shaivism is a pre-Vedic religion (Khatri, 1987, pp. 18-19). Before the arrival of Arya in Sapta Sindhu, another scholar possessed the indigenous philosophy and opinion of Shiva. This idea arose from truth, philosophy, yoga, Ayurveda, and other ideologies (Danielou et al., 2003; Jean-Louis, 2003).

Based on the facts presented above, we can wrap up that Vedic literature perverted the Kirat ancestors' mantra, 'Otnamme Sabaha' (O Suryadev Pitrudev is our service) 'Om Namoh Swaha' Sanatan (Truth) Mantra to suit the Sanskrit language and established.

Even though Arya considers the mantra original, its antiquity relates to Sanskrit. However, according to linguists, Sanskrit is an Indo-European language

created with the help of Indigenous people such as Kirat, Dravin, and others.

Kirat ancestors are associated with Mesopotamia, Sumerian civilization, and heritage, the Kirat dynasty still believes in Omkar, Shiva, Shivalinga, and Yoni (Shakti) as their ancestral forebears. A slew of evidence backed up that viewpoint.

2.2.17 Sattedhang's Teachings

An ethnicity's religion manifests in its culture (Mulder, 1985). Religious faith passes down from generation to generation through life experience, perception, and society (Geertz, 1985). Religion and culture are thus inextricably linked.

Culture or religion plagues someone's ability to hear and seek information other than what he already knows or wishes to know. Tension, hostility, anger, and aggression are manifestations of human nature that have found a place in society due to an inability to think deeply and reason.

Studying the subject in-depth is complex and challenging for the Kirat Limbu community. Phalgunanda encouraged people to develop excellent character by living a simple lifestyle that included prohibitions on sacrifice and the use of alcohol and non-violence—imagined an ideal fair and peaceful society. To listen to or read, they are lovely and appealing. Outright opposition is neither scientific nor sensible.

Limbu's ethnic culture and lifestyle prevent him from putting Mahaguru's teachings into effect. The Mahaguru's instructions close the door to worship and consume meat by offering to the deity through

Phedangba/ ma, samba, which dates back to the hunter-gatherer past.

Sattehang path also forbids family members from eating the flesh of the sacrificial animals and birds as a substitute for the time-consuming and costly ritual. If someone follows the Mahaguru's instructions, the worship routine becomes monotonous, unappealing, and eventually evaporates.

We have a social belief that we should do it and take it. In the culture of accepting the offerings of the gods with the sacrificed meat, one should not hesitate to say that it is due to one's taste and selfish soul.

The Kirat Limbu society of today is not uniform. Even yesterday, some people ran Shubhangi, but most were impoverished. Today, some villagers move to a foreign army (Lahure) to bring money and gold, but most are poor. In the Kirat Limbu community, the party spends money and time on social rites like marriage and death. Society is also self-centred. Society says if you do not arrange a good party like that, we will not come.

Following rituals, many Kirat Limbu become squatters by mortgaging their farms to the landlord. Some fell in Assam, Sikkim, and Bhutan, while others fell in Madesh. Kirat Limbu, who does not want to leave, gets forced to work as a servant in the homes of other wealthy Limbu or Khas Arya.

The Mahaguru advised breaking this expensive culture and style, but the selfish society favors the rich. Regardless of how good the advice is, society accuses him and attempts to stop him. The same thing is happening in the Kirat Limbu community now.

Society needs to be more concerned about how poor people do rituals. Society obliged everyone to conform to social norms at all costs. Wealthy people want to show off their assets and make simple formality more expensive. They protest or become aggressive with a small amount of force.

Therefore, it is critical to raise public awareness by conducting a timely review of lifestyles based on the religion and culture of Kirat Limbu, such as uncontrolled alcohol consumption, banquets, and overeating. Organizing and controlling extravagant and costly activities through public awareness is also necessary.

The community sees it as linked to culture, religion, and politics. The author recognizes that such expensive social formalities in the name of culture have hampered the Kirat community's social, economic, and intellectual development.

Under the guise of religion, Mahaguru Phalgunanda's life philosophy is an epochal social and political movement in the Kirat community. This system prioritizes the economically disadvantaged Limbu party over the wealthy or Subhangi Limbu. Kirat, who owns little or no land, would make social work such as marriage and death more affordable.

Mahaguru's guidelines cut the economic burden on the family. In the Kirat Limbu society, even such a system is only sometimes accepted. This scene is an example of social irony at work. People want to live in luxury.

On the one hand, the state marginalized the people and culture of the Kirat Limbu ethnicity. On the other

hand, Limbu society engaged in politics and self-interest strategy in the name of existence and identity.

Racial leaders and political greed can appear visionless at times. When they fantasize about establishing a Kirat, Limbuwan ethnic state, they agitate both non-Kirat Limbu and Kirat Limbu community members.

Kirat, Limbuwan, and Kirat, Even members of major political parties, buy votes and gain power by deceiving and tempting the public. No political party or administration is working hard to remove the Kirat Limbu community's superstitions and promote social uplifting.

The hidden approach of a political leader is to spend money to become a leader and then earn cash after winning the election. In this 21st century, society's attitude sucks in a medieval mindset. Caste, religion, and place have guided politics rather than the party's ideas and policies. Criminals, black marketers, contractors, brokers, and capitalists dominate politics.

Neo-capitalism is spreading across society. In addition, the communist government has failed to safeguard the working class. The government was unable to take socialist measures. In such a country, the Kirat Limbu community's feudalistic attitude and strategy criticize Sattelang as a Hindu religion. However, Sattelang has pro-poor economic upliftment policies in society.

Kirat Limbu politicians have never appeared to think or act in the best interests of the underprivileged Kirat Limbu. Politics has made indigenous people an identity problem solely for entertaining elections and

gaining seats in legislatures. They sing in public; attractive but deceptive political phrases.

The same political groups and leaders have produced a schism between Kirat and non-Kirats, or Limbu and Limboos. Religion has contributed to the rise of hostility instead of harmony in society. Phalgunanda's philosophy of existence is pertinent in such a murky and dark Kirat Limbu political, social, and intellectual sky.

Today, the Kirat religion has disguised Sattelang Dharma. Atmanand Lingden, a disciple of Phalgunand, used the Kirat word for the Sattelang sect. The meaning of the Kirat has been narrowed to a particular community as a result. I believe that it is not appropriate to make the Kirat word a religion. Historically Kirat proves race, existence, culture, and civilization.

Kirat is a term defined by theological, scientific, historical, biological, and archaeological evidence and other sources of information. Kirat was known and called by many names in different periods and regions.

Thousands of its opponents become thousands of friends over such a lengthy period. He would have given him a derogatory term if anyone ever called him well or wrote him. We cannot reach the depths of history if we cannot accept history's good and the bad without prejudice.

At the very least, remember that the word "Kirat" refers to more than just the Limbu ethnic group. Therefore, it is appropriate if the abovementioned viewpoint, route, and philosophy continue under

Sattehang Dharma. Similarly, Mahaguru Falgunanda said it.

In any case, the Kirat Sattehang has flourished the Kirat Limbu language, literature, and economy. Sattehang has paid particular attention to excessive spending and show-offs. Kirat National icon Phalgunand has raised the Kirat Limbu community's heritage and dignity. The Kirat Limbu community has accepted the notion, and philosophy positively develops the Kirat Limbu community. It will be in everyone's best interests to follow in his footsteps.

Saint Phalgunanda's theological teachings are for helping the economically disadvantaged Kirat Limbu. It describes an ideological, judicial, and social movement. It is not only outstanding but also unrivaled in terms of purpose.

After his death, the Nepalese government declared Mahaguru Phalgunanda, a thriving religious activist who brought social movement and change to Nepal, a national hero. His name will live on in history in shining letters, and society will never forget the suffering, penance, and service he underwent.

2.2.18 Political Historiography

When it comes to acquiring the reference material necessary for writing indigenous history, studying the material of indigenous writers presents a significant challenge. The writings of indigenous scholarly writers in studies are unreliable in a blink.

There is also a scholarly dispute about what kind of person a scholar or historian is proper in historiography. Scholars remarked on the indigenous author. It is essential to bring it up here. Indigenous

peoples are a backward group. Yesterday, writers wrote indigenous history in an inequitable manner.

The Adivasis' most common complaint is that writers reported their accounts incorrectly and inadequately. Overall, the Adivasis are unquestionably a socially and economically underdeveloped ethnicity. By rising from this community, Adivasi Janajati writers have pushed forward with the idea and purpose of rendering some benefit to this community. They have worked not only in their neighborhood but also in society.

Despite this, experts analyzed the indigenous scribes to discover if their presentations were correct. Of course, we can assess any writer's personal and organizational role and social behavior in this scenario. Therefore, writers and readers should exercise caution when analyzing indigenous written material.

Non-indigenous writers, however, have created more biased information on indigenous issues. As a result, this pen believes that it is difficult to believe in the writings of both indigenous and non-indigenous authors.

Linda Gustavsson, a researcher, recently made a scathing statement about indigenous writers Iman Singh Chemjong and Jash Raj Subba. The two writers listed are leading Limbu scholars whose writings also represent the Limbu community's inner side and point of view. According to their writings, both foresee the consciousness and awakening of their Limbu community.

Both of them have been and are continually involved in ethnic organizations. This scene is unquestionably beneficial to the community. However, they seem to have directly or indirectly affected study or writing because they are also engaged in ethnic organizations. Authors seem inspired by their education in a Christian-run school (Gustavsson, 2013).

In Darjeeling, India, Gayatri Chakraborty Spivak investigated the role of indigenous authors in the movement. Indigenous writers who use "Strategic Essentialism" to write on ethnic issues are politically and strategically motivated, taking advantage of their place in contemporary politics. His words do not represent the ethnicity as a whole but rather their own or a small group of people (Spivak, 1988).

We cannot wholly refuse completely this claim. It has some truth. Non-indigenous authors, however, write with a broad spectrum of prejudices. As a result, whether some are indigenous or non-indigenous writers, one must pay close attention to the authenticity of the writer's background and the context of content published about indigenous concerns.

According to a study by Linda Gustavsson, the findings of a survey by Gayatri Chakraborty Spivak in West Bengal also apply to indigenous writers in Sikkim. What is the current trend among indigenous writers in Nepal? What exactly do they mean by that? The aware reader must consider how they will gain from this.

The conditions and developments of indigenous writers in Nepal are similar to Darjeeling and Sikkim,

both influenced by the strategic imperative. The study's findings, undertaken from both an academic and an outside perspective, have questioned indigenous writers' writing on indigenous concerns.

Even if a political or strategic book or article creates a brief wave, the reader will eventually grasp the work's true purpose and depth. It would help if you waited a while before realizing that everything would open up when the time arrived.

From this, we are attempting to learn that any good writer should keep their study and writing free of political and strategic demands and pass on scholarly and intellectual information to the reader. The writer should provide readers with as much scientific and intellectual material as possible.

Along with the introduction, the reader should have learned about the author. Politics and strategy should not drive writing. Only perception development is required based on the correct analysis.

2.3 History and Civilizations

2.3.1 History and Genealogy

History is the record of human interactions in the past. History records the growth and collapse of a nation. It considers the significant changes influencing the community's and country's political and socioeconomic conditions (Anderson, 1876).

In anthropology, there are dependable disciplines to check human history. Any ethnic group's genealogy is a valuable tool for research. As a result, genealogy is a reliable source for writing a nation's history, not only an indigenous history.

What is the origin of history? Parents' information from their children's grandchildren, events, proverbs, and wisdom learned from family traditions create the foundations of history (Voltaire & Woolf, 1924).

Any historical event, truth, or knowledge goes down from generation to generation. The facts may diminish as genetic information comes down orally and practically. As a result, when studying history, textual evidence is significant. History is the study of recorded evidence from humanity's past (Hirst, 2008).

As a result, in ethnic scientific inquiry, written information from the past is discovered and evaluated.

The human race's nature is identical to that of the person. He expresses his culture and is proud of his history via his talents. Therefore, culture and history have an impact on man's nature. Man will never be perfect (Malcolm X, 1965). Plutarch (ca. 46–120 CE), the Greek philosopher and biographer, has long warned that extracting truth from history is challenging (Walbank, 2020).

The two disciplines of history and genealogy are compatible. In general, genealogy is a family history. It is also known as 'Bhangsoli' in the Limbu dialect. According to the Nepali Dictionary (Editor et al., 2040), genealogy is a table of the genealogy of a person's family lineage, from the original male of a dynasty to the current time.

According to the Collins Online Dictionary, genealogy is the study of family history that primarily examines historical documents to discover the

relationships between specific individuals and their families.

The ancient Hebrews noted genealogy as a book of generations. In the book 'The Generation of Jesus Christ,' William Smith claims that genealogy is the most important source of history and that we learn history through genealogy. In the genealogy, the book also has the names of parents or sons.

However, the daughter is only listed in the genealogy as remarkable or deserves any rights or property (Smith, 1901). As a result, genealogy is the chronological order of descendants from the first generation to the present in a given dynasty.

According to genealogy analysis, different components appear when the branches of the genealogy are separated independently. However, during this process, it is unaware of the other family's blood relationship.

In other words, the genealogy does not reveal the wife's ancestry/race/ethnicity. As a result, genealogies are silent on blood admixture and cultural background. As a result, scientific knowledge and techniques such as history, linguistics, and genetics are required to learn more about them.

2.3.2 Gotra Concept

Historian Narad Muni Thulung has conducted a study of the Vedas and history and published a book. According to Thulung, the Rig Veda indicates that Marichi Kashyap Gotra is the ancestor of today's Kirat. Suryavanshi is the Kashyap tribe (Sun worshippers).

Kirat Limbu called them in Mundhum 'Namle Kussa,' which means 'Son of the Sun.' Kirat Limbu is still addressed to the sun during birth and death rituals. Puran referred to Marichi as a Maya tribe in the scriptures. Maya is a Kirat Limbu word that means "lost people." Marut is Kirat's name.

The semantics imply that the ancestor of Kirats and Maya was the same and divided into various continents based on linguistic and anthropological studies. Marut Sakha, KC (Kashi), Shak, Shak, Shake, and Sen are other names for the Ail tribe. They are known as the Atri tribe because the Ail (Bhil) family's guru is Aitri (Atri). The Kashyap tribe also includes the Khas Brahmins.

The Marut tribe was divided, and the Basu and Rudra branches traveled to the Caucasus mountains, Elbrus, Samarkand, Taskand, and other places. Later, they were known as Turks or White Kirats (Thulung, 1985).

The Khas consider themselves Kashyap Gotra since they are close to Maruti. Kirat and Khas are, therefore, Suryavanshi Kashyap ethnic groups. These are the Kirat Kashyap, a Lhasa tribe that migrated from Iraq, Iran, Arabia, the Sindh Plain, and the northern Himalayas to the southern section of Assam via the Tibet route.

Historian Thulung said the Lhasa and Kashyap ethnic groups became known after Nepal. Even though Kashyap is their guiding name, they were all Kashyap ethnic groups earlier (Thulung, 1985).

According to the Chongbang Samba Mundhum, the Samba Yethang were originally all Kashyaps (Kashi

ethnic groups) and only became Lhasa ethnic groups when someone came near Lhasa owing to the storm of time (Chongbang, 2009).

Kirat Limbu's tribe is classified as Kashigotra and Lhasa Gotra by historian Iman Singh Chemjong. According to his remark and linguist Balkrishna Pokharel's theory, the Kashi caste is abundant in both Kirat and Arya after the blood admixture of the Sumer (Kurma) and Kashi (Kashyap) families. The Khambongba Bhumiputra of Kirat Limbu is the subject of this Kashi tribe and clan.

The Kashi colonized Assam. Some of the groups of Kashi arrived in Kham (China) later from Assam. It was known as Lhasagotre from Tibet (Chemjong, 2003b). Even though they had called Lhasagotre, the Kirat Limbuwan entryway clearly shows Mundhum and history that they were Kashigotre earlier.

The Sumerians, who did not mix with the Kashi race, eventually arrived in Nepal from Central Asia as Mongols, speaking the Tibeto-Burman language, part of the Mahakirat language family. They will not have the Kashi effect. The account of the Kashi ancestors may not exist in their mythology. As a result, linguist Pokhrel claims that not all Limbu Kirats are alike (Pokhrel, 1998).

According to linguists, Kashi (Kashyap) and Kurma (Sumer) are blood-mixed ethnic groups. They interact with one another and merge. As a result, it is not an exaggeration to argue that the Kirat Limbu Kashi dynasty is a blood-mixed tribe/ ethnicity with the Aryans. As a result, their theological and cultural ties to Aryans are already tangled.

According to the linguist, the Mongols (Sumerians) who arrived in Nepal with the Tibeto-Burman language family and became Kirat Limbu may not have been Kirat. As a result, linguists argue that screening them is necessary. It is impossible to avoid such a debate. Because according to their totem, only one Limbu (Lhasagotre from Tibet) does not consider himself Kirat now. That could be the case.

On the other hand, they could be a group of Mongols who lived in Central Asia before meeting Kashi. Even if they have mixed blood with Kirat and came to Kirat Desh or Limbuwan, they do not consider themselves Kirat because of their ancestry and totem. However, because these are blood-mixed with Kirat, separating milk from the water after a cultural breakdown is merely a mental exercise.

Chongbang Samba Mangena Mundhum has clarified the Gotra theory. In Kirat Limbu, information can help bridge the knowledge gap between the Lhasagotre and Kashigotre issues.

“Saba Yethang Ha Iksading Khambek Chango Metheang Iksa Ire Khambek Ire Tarak Ire Tangsang Ire Iksare Isusi Khambek Re Isusi Tarakle Isusi Tangsang Le Isusi Mechiyo saraha tappa yanggan tappa changbang samba haren kotra kashi ro.”

Saba Yethang, according to Mundhum, moved like a whirlwind. Some went through Lhasa and became the Lhasa Gotre, while others went through Ganga Maidan and became the Kashi Gotre. Both the Kashi and the Lhasa ethnic groups, according to Mundhum, are Saba Yethangs. These are the same at first, except for the divided paths. Chongbang Samba

(including Phyang) are Kashi ethnic groups, according to Mundhum.

According to the notion, the Kirat people of Nepal are older than the Limbu people. The Lhasa tribe was the same Saba Yethang (Kirat) Sumer, Kashyap Kashi dynasty as the Saba Yethang (Kirat) Sumer, Kashyap Kashi dynasty. Following Limbu's triumph over the Kirat kingdom, the two ethnic groups merged into one nation, blending blood and culture.

The Khambongba Suryavanshi Kashyap Gotra, also known as the Kashi Dynasty, are Kashi Gotra (Chemjong, 2003b; Pokhrel, 1998; Thulung, 1985).

As a result, the name Kirat Limbu is fitting.

2.3.3 Kashi Gotra

Many people know that Kashi is the location of the Ganga Plain in India. Although this is a fact, many people will be shocked to learn that it is not well understood.

From 1695 to 1155 BC, the ancient inhabitants of the Near East (Turkey) invaded Babylon (Bryce, 2009). They mixed with Sumer there (Pokhrel, 1998). Sumers inspired Kirat, while Kashi affected Kashyap, Khas, and Saka when they arrived in Central Asia (Taklamakan), India Kashi. As a result, Kashi is an old city formerly home to the Kashi dynasty.

Mesopotamia (Sumer), Central Asia (Taklamakan), and India (Ganges Plain) were and are home to these ancient sites. We understand Ganga Plains because of its proximity to Kashi and Hindu cultural influence. On the other hand, Kashi is a racial, anthropological, and cultural term related to Mesopotamia and the

Ganges plains, denoting the Kashi dynasty's ancestral home.

The Kashi dynasty was coined on the grounds of the Caspian Sea-dwelling people (Thulung, 1985). The Caspian Sea was the previous geographical location of Kashi or Kasyap.

According to Kirat history, the Kashi dynasty Kirat lived in the southern region of Media (present-day Persia). They were initially from Munatembé (Chemjong, 2003b). They gave the name Kashi to their settlement. Their king ruled them. They invaded ancient Babylon in 1570 BC and captured the kingdom.

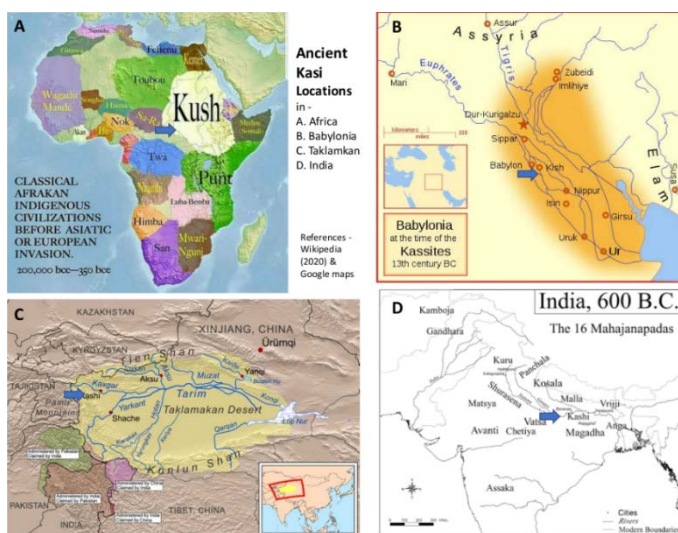
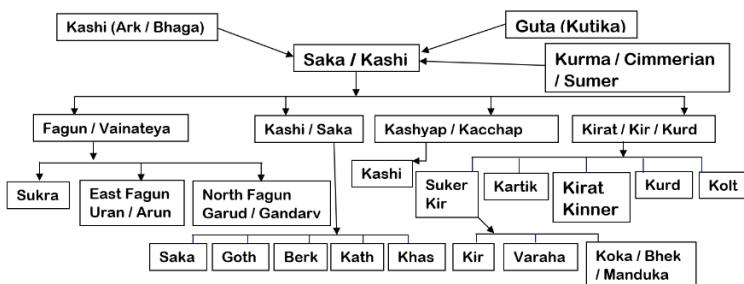


Figure 1 Kashi locations can be traced back to Africa (Sudan), Babylonia, Taklamakan (China), and Varanasi Ganga (India), according to studies. (Thulung, 1985; Pokhrel, 1998; Lingden, 2010; Mohsen and Hameed, 2021; Maps are credited to- nairaland.com, wikipedia.org; Asian Voice)

In 1300 BC, the Elam destroyed these Kashi dynasties again in the southeast, and the Kashi dynasty was driven out. Thus, when Kashi was displaced from the place, there was a Royal priest named Namdivar of the Kashi dynasty. Under his leadership, the Kirats of the Kashi dynasty moved towards the East (Afghanistan).

There was a closed trade between South Persia and the Dravidian nations around 1400 BC. As a result, they heard about India. So they settled in Afghanistan's capital, Kabul (formerly Goku/ Golaku). There, Guru Namdiver died. Before his death, he assembled everyone and preached to his two boys.

Kashi Faith Flow Chart



(Pokhrel, 1998)

Figure 2 Linguistics provides a scenario of mixing cultures and bloodlines in West Asia between Kashi, Sumer, and Goth.

They crossed the Indus Valley to the Ganges and ruled there for 12 generations after a branch of the Kashi dynasty. They formed a monarchy in Benaras at a site called Suki Gangaji. Kashithangba, from Kashi Kirat Limbu's forebears, is now thought of as

from the Kashi dynasty. From there, a branch led to the Himalayas in the north.

They settled at Simangadh, Simara, now part of Nepal's Bara district. They partitioned the Terai forest and established 12 communities there.

Their population swelled, and their distinctions grew as well. Lohachand and Mahachand went with Guru's approval. Mahachand founded Doti, and Lohachand founded Pyuthan. Yalumba controlled the Kathmandu Valley in about 800 BC. Khimchi founded a forested state surrounding the Sunkoshi River, known as Namdopal and Kirat Pradesh.

The Lukathuyos moved from Simangadh to the BijugKhola Canyon, then to the Sunkoshi River and the Morong kingdom, becoming the Meche, Koche, and Dhimal ethnicities.

In Phedap, a branch of this dynasty branched out and established the ground-breaking Khambongba Kirat dynasty. Thus, the Kashi dynasty, known as 'Khambongba' in Kirat genealogy, cultivates west Doti to east Ilam (Chemjong, 2003a).

The Himalayas were known in the Mahabharat as the Gandhamadan Mountains in the west and the Indrakeel Mountains in the East. The Kamboj, Yavan, Saka, Parad, Pallava, Chinese, Kirat, Darad, Nag, Sumer, Khas, Brihadbal, and Pondarak ethnicities lived in the area at the time. The literature noted these indigenous groups of people as civilized and influential people.

When the Pandavas got exiled, they met and fought with hill tribes in certain regions. According to the Mahabharat, those hill tribes were bestowed with

the Veer or Kshatriya attributes. The Yaksha, Kinnar, Gandharva, and Kirat are Shivaji's disciples in the Mahabharat and other Hindu scriptures (Shiva/Mahadev). On this premise, the Mahabharat attests to Kirat's ancestors' depiction as a Kshatriya-worshiping caste (Chemjong, 2003b).

The Licchavis controlled from the Himalayas to the Ganges, according to the eminent Indian historian Dharmachandra Ray Chaudhary, during the reign of King Bimbisara in Magadh about 600-500 BC. The capital was enormous. Non-Aryans were the Licchavis. They were known in Vaishali as Bhaji, Bhriji, or Waji, in Ganga as Yakkha, in Kusinara as Malla, and in Kapilvastu as Shakya (Raychaudhuri, 1923).

In his travelogue, Huang Cheng, a Chinese traveler, referred to the Licchavi Regional Association as the "Chang Chu" state. This Chang Chu place is most likely stated in Kirat Mundhum when one descendent traveled to the northern Himalayas after 12 generations and the other to southern Sri Lanka.

Those traveling north arrived in Simangadh, on the Terai side of the Himalayas, and constructed 12 forts known as Bahragadhi. Some headed east, some went west, and some traveled north. Finally, the descendants of Chang-chu migrated south to Ceylon (Sri Lanka), where they are now known as the Indigenous Yakkho brothers or Kirat brothers (Chemjong, 1961, p56).

2.3.4 Lhasa Gotra

According to linguist Balakrishna Pokharel, before the entry of Lepmu (Ley Amu) of the Lhasa tribe of

Lion origin, all the Kirats belonged to the Kashi tribe. The Kirat are the people who now remember and feel proud that they belong to the Kashi (goat) tribe. The goat is the totem of Kashi in those Kirats.

This proverb is so extreme that some Kirats, i.e., Taboo, avoid goat meat. This Kashi influence has become almost extinct in the Khas caste. They think seeing a goat in a dream is a ghost (Pokhrel, 1998).

Historian Iman Singh Chemjong has pointed out historical evidence that Kirat of the Lhasa dynasty also ruled Assam Kamrup through the Indus and Ganges rivers. He considers the reference to establishing a state in Kamarupa Assam by the Sumer dynasty Kirat many years ago with the help of the Hindu holy scripture Mahabharat as a firm basis.

When the Aryan dynasty arrived in India, Kamrup, and Narakasur ruled Assam. The Mahabharat noted that he was torturing the people in the state (Chemjong, 2003a).

So the Aryans fought with Narakasur, and the Aryans defeated Narakasur in battle. Then Narakasur fled north and ruled over Kham (Manya) in Tibet. Thus a branch of Kirat's ancestors drove into the Kham land of Tibet during the time of Narkasur (Chemjong, 2003a).

In the 7th century, Lhasagotre Kirat Limbu spread to Sunkoshi East, Tista West, and South Morang Kankai. Then, Maranghang fell from Tibet and built a fort at Dolakha. He thus succeeded in dividing Limbuwan into Lhasa and Kashi ethnic groups for the first time (Chemjong, 1974, 2003a). As a result, a strategic conflict between the Kirat Limbu tribes of

Kashi and Lhasa gotra erupted in the seventh century, according to Kirat's history.

Earlier, an influential person named Suvahang became the King of Kham. His son Munafenhang also became an influential king. He reached as far as Upajong in Tibet. His son Lasahang was born. He, too, became King but died in the Conspiracy. The Lamas then made Changbahang, the youngest son of Lasahang, king of Tibet. His brother Ubahang got angry and took another path.

Ubahang invaded southern Tibet and eastern Nepal as far as Taplijong (present-day Taplejung) in the ninth century (Chemjong, 2003a).

In the Kirat Limbuwan state, Kirat Limbu of the Kashi dynasty cultivated land. There was a dispute at the beginning of the Lhasagotre entry, but later they became the same clan. After that, the descendants of Ubahang started calling themselves Lhasagotre/ Lhasavansi.

Ubahang moved the capital from Taplijong (Taplejung) to Chemfuwajong (now Chainpur Sankhuwasabha). He taught the people the Yuma (Yasokeni) religion. History tells us that the Lhasa dynasty entered Nepal after leaving Tibet as a branch of Narkasur. Ubahang introduced Yuma to the Limbu community to strategically organize the Lhasa tribe Kirat Limbu.

Maranghangs of the seventh century also identified themselves as Lhasavanshi and expanded the organization (Chemjong, 1974).

Although historically referred to as the Kashigotre or Lhasagotre on the Kirat Limbuwan entrance, their

ancestors lived in Mesopotamia, the Sumerians, and later the Kashi, indicating their ancestors' ancestors a blood-linked, affected Kashi race (Pokhrel, 1998).

Since Mundhum also mentions that he reached there from Munatembe before China, Mundhum also refers to the situation before China (Chemjong, 2003a). Kushdesh, as indicated by Yoginitantra, is present-day Africa, and Kushdesh is also considered the place of origin of Shiva (Shrestha, 1985).

The 'Out of Africa Model', based on archaeology and linguistics, has also proved that Africa is the place of origin of Shiva and the source of modern man (University of Cambridge, 2007). The name of the country Sudan is also associated with Shiva. Therefore, we can analyze that Mundhum remembered their ancestors' place in Africa or the surrounding equatorial countries as the ancestral land of Kirat.

I am sure that Munatembe is a distant ancient site remembered by Mundhum. Therefore, Munatembe is the origin of Kirat; the author's analysis is that Libya, Sudan, Lebanon, and Greece had that place, based on the research done so far (Subba, 2019).

2.3.5 Kashi and Lhasa Gotra

According to certain Kirat Limbu culture campaigners, Kirat Limbu has no Gotras. The question arises as to whether this statement is true.

Previously, the first Kirat dynasty, made up of Sumerian and Kashi blood, was known as Khambongba, Kashi dynasty, and Kashigotra in Kirat Limbuwan (Pokhrel, 1998; Chemjong, 2003a).

Tibetan king Maranghang invaded Kirat Limbuwan in the 7th century and named it the Lhasa Gotre. After that, Ubahang and Mabohang invaded Kirat Limbuwan from Tibet in the 9th century, and then they raised the strategic issue of Kashi Gotras and Lhasa Gotras issue in the Limbu community (Chemjong, 1974).

Iman Singh Chemjong, a Kirat historian, refers to the Kashigotra or Kashi dynasty as Khambongba. They traveled the Ganges from Persia to Afghanistan via Kabul, then entered the Himalayas, according to Chemjong. Yalumba's dynasty produced the first monarch of Kirat in Nepal.

Linguist Bal Krishna Pokharel prefers the term "Kashi family" to "Kashi dynasty" or "Kashi clan." Some places where these Kashi families arrived or established themselves are still known as Kashi. Kashi is known for its Kashi people who live in Persia, Taklamakan, China (Central Asia), and the Ganga Plain (India) (Thulung, 1985; Chemjong, 2003a; Lingden, 2010).

In between the Kirat monarch, once Som dynasty Nisep/Nimes overthrew Kirat King Kukuhan during the Kirat era. Kukuhan took shelter in Tibet. He ruled there, according to Kirat history and Mudenchung Samba's genealogy.

It is true that some of these monarchs later gathered themselves in Tibet and regained control of the Kirat state and Nepal. Mudenchhong Samba's genealogy states that Mudenchhong's ancestors accompanied Maranghang from Tibet during the conquering of Nepal (Mudenchhong, 2007).

According to the genealogy, Mudenchhong Samba considers Lhasagotre. Even though their ancestor, Kirat king Kukuhan, fled to Tibet to seek refuge from Kathmandu, he was of the Kashi dynasty. His descendants later became known as the Lhasa gotra after entering the kingdoms of Kirat or Limbuwan.

As a result, while Mudenchhong Samba is known as Lhasagotre, we can deduce that Mudenchhong's ancestors were from the Kashi dynasty before reentering the Kirat Limbuwan state.

Let us go back in time. During the conquest campaign in 200 BC, Munafenhong of Xinchuan introduced Yuma to Tibet (Sinjong, China), which he conquered (Chemjong, 2003a). According to historical records, they were the descendants of Munafenhong in Kham, the Assamese Kirat-asura Narkasur who fled to Sichuan.

Historian Chemjong stated in Kirat history that Ubahang's ancestors came from Sichuan. Later, Munafenhong's descendant, Ubahang, conquered and ruled the kingdom of Kirat / Limbuwan.

In Limbuwan, Ubahang and Mabohang spread the Buddhist Bon (Yuma) religion (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopaedia Britannica, 2019). According to legend, they established the state by uniting all Limbu people who had migrated from Tibet into the Lhasa Gotre (Chemjong, 1974).

Ubahang and Mabohang were originally descended from Narkasur, Suvahang, and Munaphenhong. Before fleeing into Tibet Kham, they were the Kashi/ Sumer tribe.

Despite their name, the Lhasa Gotra evolved from the Kashi dynasty, who migrated from China to Tibet and then to Kirat and Limbuwan via Tibet. Ubahang, Mabohang disseminated the idea of the Lhasa gotre/ gotra, and eventually Maranghang as a tactic to seize Kirat Limbuwan. He had brought up the dispute between the Kashi and Lhasa Gotre groups.

The gotra of Kirat Limbu should be understood in the sense that it is not a bloodline, but only a group holding the entrance to Kirat Limbuwan. Kashi and Lhasa originated from a Kashi-mixed Sumer or Sumer-mixed Kashi tribe.

Professor Bal Krishna Pokharel's research on the history of the Khas caste of the Kashi tribe is an essential reference book in Kirat history. The history of Kirat would be complete with Khas. In short, the history of the Khas caste appears to have served as solid proof that these Kashi ethnic groups were the source of Kirat and Khas and the Aryan caste (Pokhrel, 1998).

2.3.6 Kirat, Licchavi, Sen, Khas

Indian historian Sunitikumar Chatterjee states in his book 'Kirat Janakriti' that Licchavi was a Kirat. However, they changed their lineage for political reasons and became Rajputs (Chatterjee, 2015).

Hamilton also sheds more light on the Licchavi - they were initially Kirat of Tibetan origin (Hamilton, 1819). Linking it to the history of Nepal, Kirat historian Iman Singh Chemjong clarifies that Licchavi is a Hindu-influenced Kirat living in Northern India. After the fall of the Lichhavi period, they merged into the Kirat dynasty (Chemjong, 2003a).

We can find living traces of Licchavi's history in Kirat Limbuwan. According to historian Chemjong, the Licchavi identity word is present in the Kirat land, Limbuwan region. Furthermore, Chemjong claims that the geographical/ ethnic terms 'Samba' and 'Livang,' still prevalent in the Kirat Limbuwan region, are Licchavi words (Chemjong, 2003a).

Historian Iman Sing considered Samba (surname, place), Livang (surname, location) as Lichhavi terms. The first of these words, Samba, has recently become the Limbu ethnic, and the name of the place from this family is also Mewa Khola area Thum. Therefore, we can analyze that the name of the Livang site within the Thum (territory) belonged to the Livang ethnic groups of Kirat Limbu.

The Licchavi-era words Samba and Livang today belong to the Mewa Khola area under the Taplejung district. The same families of Limbu are also found there. Therefore, the Kirat Yakthung Samba and Livang groups who came to live in the area earlier may have come during the Lichhavi period or later. Once there, we can analyze that they identified themselves with the Licchavi cultural words and later used the same word as the family name.

Indian historians have identified Sen, Nāga, and Licchavi as Kirat's cousins. In different periods Nāga, Sen, and Licchavi became hill dwellers, while Mongols (Mughals), Shuks, Kushans, and aspirants of Kirat origin who came to India became Hindu Rajputs (Temple, 2019). Sen is the royal title of the Kirat dynasty (Lingden, 2010).

A closer look at the history reveals a blood relation between the historical Sen dynasty, Kirat Magar, Kashi dynasty of Kirat Yakthung, and the Khas caste developed in Palpa after Simangadh. According to historical events, Kirat king Lohang Sen of Makwanpur appointed Kirat Yakthung Limbu Chongbang, Sering Hang, Vidyachandra Rai, and Namdung Hang Subba in five provinces of the Kirat kingdom (Chemjong, 1974).

As mentioned by Iman Singh Chemjong in the history of Kirat, a branch of Kirat, which had come to Kabul from Persia earlier, fell into the Ganges, but they did not return to Kabul as promised. So Yalumba Hang became the first Kirat king after one branch went to Simangadh after ruling for 12 generations in the same branch of Suki Ganga and conquered Kathmandu.

The Kirat dynasty of this branch became Khas, Gorkhali, Kshatriya, and Kirat. That is why thousands of people in Kabul still refer to Gorkhali Khas and Kirat as Chachaji, meaning an uncle (Chemjong, 2003a).

Aviral (2007) also noted that the Chittaure (Sen) of Chittorgarh, India, are the ancestors of the Magar. Sociologist Bista (1991) and human rights activist Rishikesh Shah claim that the Shah Dynasty of Nepal is a Kirat Magar dynasty.

Earlier, Western scholars Dr. Hamilton (1802), William Kirkpatrick (1811), and Edin Vensitart (1896) also claimed that the ancestors of the Shah dynasty of Nepal were Magars. However, historian Baburam

Acharya could not write the dynasty as the Magar dynasty in history due to political reasons.

He, however, had said with his friends that the king of Nepal was the Magar dynasty. Not only this but even Yogi Narharinath also claimed that the ancestor of the Shah dynasty was Magar (Abiral, 2007).

The author Aviral, in the book 'Shahvanshko Shalya Kriya, presented a poem titled 'Thargotra Questionnaire' by poet Shikhar Nath Subedi (1985 Vikram Samvat). The poem depicts Giri, Thakuri, and Rana from Magar.

Thakuri kulama, Giri Jo bhayeka
Giri Girikana, Jo Magar Bhayeka.
Magaroko Vamsawali harayera jancha
Thakuri gauma, pase patta lagcha.
Kshetriya rajaharuma, hunchan Rana,
Magarako thar bhani, dekhincha Rana.
Bandelko masu, Thakurile khanchan,
Sungurko masu, Magarle khanchan. ..
(Abiral, 2007, p12)

Thakuri, Giri, Rana, and Khan are all created from Magar in the poem. If Magar's ancestry is lost, one can recover there. Those who belong to the Thakuri clan are called Magars in society. As Giri deteriorates, he reverts to Magar.

If someone cannot find the Magar ancestry, s/he can go to Thakuri village. After becoming Kshatriya's ruler, Rana Magar became Rana. Khan has also been renamed Khad. Thakuri eats wild pigs, while Magar eats pigs.

A statement about Thakuris falling and becoming Giri, Aviral did not believe in the book. However,

linguist Bal Krishna Pokhrel, in his book 'History of the Khas caste,' states that his ancestor was Magar. The researcher claims that when Pokhrel asked former zonal magistrate Surya Bahadur Sen Oli about his ancestry during the meeting, he also revealed that his ancestor was Magar.

The study shows that the current Aryans have blood relatives with Magars, including Pokhrel and Oli. The linguist Pokhrel argues that the Kashi and Sumer races were based on Kashi and Sumer influences because Mesopotamia is still a mixture of Sumer and Kashi blood and that no race in the world is pure (Pokhrel, 1998).

According to historian Naradamuni Thulung (1985), Kirat's ancestor Marut and Khas' ancestor Marut were close ancestors. The two races lived side by side in the Kyrgyz Mountains. The Khas ancestors reached Khasagar or Khasgar in Russia and came to Nepal. People know them as Khas.

The Kirats and the Khas have been living together for three thousand years, and until some time ago, they even traded bread and daughter (*Roti Ra Beti*) relations. After the Khas caste became Kshatriya (Tagadhari) under Hindu influence, they moved away from Kirat.

There is a fundamental cultural difference between the two, with Khas emphasizing motherhood and Kirat emphasizing patriarchy. That is why Kirat considers Shiva a family deity. Smriti has given Kshatriya status to Khas, just like Kirat. Who is the Khas caste?

Historian Narad Muni Thulung answers the question: Dani, Bista, Bania, Karki, Basnet, Khadka,

and Adhikari are the seven surnames. Bista and Adhikari within the Khas caste became Brahmins. However, Karki, Basnet, and Khadka have yet to become Brahmins (Thulung, 1985).

Until the Panchayat period in Nepal, if anyone committed any crime in Kirat Khambuwan, the local feudal lords would take the caste along with the Pandit and look at the caste of the culprit, raising the caste by fulfilling the condition. His father was in charge of Rai village in Bhojpur district; he learned this in an interview. Shiva Kumar Rai had told (S.K. Rai, personal communication, January 15, 2020).

Therefore, the 'Thargotra Questionnaire' mentioned above is a verse depicting the dynamics of the caste system prevailing in the medieval history of Nepal along with the growing influence of Hinduism. There are many such examples in sociology and anthropology.

In short, blood relation is hidden among Kirat, Licchavi, Sen, Khas, Thakuri, Rana, Rana Magar, Khan, and Khad. The linguist Pokharel claims a blood mixture exists even within the Brahmins (Aryans). Although there is no consensus among scholars on the Kirat and ancestry, most scholars, based on departmental linguistics, genetics, archaeology, and history of anthropology, believe in racial and ethnic blood mixing.

As a result, cultural similarities appear. Thus, it is natural for ethnic, racial, and cultural development and diversity to appear in the long run.

2.3.7 Kashi Ganga Plain

Iman Sing Chemjong, the historian, noted the Kashi dynasty Kirat, which fell from Afghanistan into the Ganges. In Kirat, they are also known as Kashithangba/ Khambongba (Chemjong, 2003a).

In Mesopotamia, where blood mixed between Kirat, Khas, and Aryans, the ancestors of Kirat, Khas, and Aryans are known as Sumer and Kashi (Pokhrel, 1998). In Taklamakan, Central Asia, there is another place called Kashi (Lingden, 2010).

As a result, the name of the place where these Kashi families migrated and established themselves is likewise Kashi. In any case, the area's name remained Kashi after a branch of the Kashi reached the Ganga plain. Chongbang, Phyang Samba Limbu constructed the Kashithangba/Kashi dynasty, according to Kirat history. They find Hang with their surname because their ancestors were monarchs (Hang).

According to Chemjong, the Kashi dynasty came from Munatembe, established in Media in the southwestern region of modern-day Persia. Before 1570 BC, they governed Babylon. The Elam dynasty drove the Kashi dynasty from Babylon in about 1300 BCE. They traveled east, led by Namdiver Royal priest, to Golku (Goku) in Afghanistan. Namdiver had perished in that place.

Before he died, he taught his pupils or followers that sin had multiplied, that brotherly animosity had developed and that they should not quarrel. Before he died, he gave the group's leadership to two sons, Nam Dulu, and Lipli.

They were split into two teams. One group arrived at the Ganga and Yamuna rivers. The people founded a kingdom near Banaras called Sukigangaji and ruled for 12 generations. In Kirat, this group is known as Kashi Vansh/ Kashithangba (Chemjong, 2003a).

In 1000 BC, people set out from there and arrived at the Himalayan foothills. They cleared the dense forests and relocated the inhabitants. They settled in present-day Parsa, Nepal's Simangarh (Simangadh). In history, they are the Kashi dynasty/ Kashithangba.

The first men of diverse families agreed there at the request of the country priest. They established 12 villages known as 'Barhagadhi' under the priest in Simangarh. Their dynasty grew, and Lohchand created independent kingdoms in Pyuthan and Mahachand in Doti on the priest's orders (Chemjong, 2003a). Chand was split from Kirat as a result of this.

Around 800 BC, Yalumba conquered the Kathmandu Valley from Simangarh. Similarly, Khimchi divided the forest around the Sunkoshi River and founded the Namdopalu Kirat empire. Lukathuyo gathered his entire party and proceeded to Bijugkhola from Simangarh. They left the Sunkoshi River and resided in Morang after that. Meche, Koche, and Dhimal evolved from them.

Another branch ascended Phedap Hill and established itself, becoming the Bhaifutta/Bhuifutta Sunuwar dynasty. The Bhaifutta dynasty is a branch of the Kirat Limbu dynasty, according to Chemjong. The other unit split and the Ime dynasty became the Lepcha dynasty in Ilam, West Bengal, Sikkim.

Another faction, according to historian Chemjong, bridged the Trijuga River.

The Kirat Barambora dynasty arose from this branch. They visited Khwalung, Rawa, and Likhu, among other locations (Chemjong, 2003a).

According to historian Chemjong, the Kirat Kashi dynasty inhabited the area from West Doti to East Ilam during the time. In Kirat's genealogy, the Kashi dynasty is known as 'Khambongba'. This region's Kirats later became the Sen of Simangadh.

The Sen dynasty was the ancestor of Chongbang Samba and Phyang Samba Limbu, according to Chongbang Samba's genealogy. Therefore, they also consider the Kashi/Khambongba dynasty (SenChobegu, 2007).

The Kirat influx continued over time. In 176 BC, the Xiongnu defeated the Yuezhi in Gansu, northwest China. In Central Asia, displaced Yuchis from Gansu made their way to India via Bactria (now Tajikistan, Uzbekistan), known as Kushans. These species have spread from India's Pataliputra (Patna) to the Ganga Maidan (Loewe & Shaughnessy, 1999).

Indian history has mentioned the Kushan family. This family, according to Swami Prapannacharya, is Kirat. The lord of the Kushan-era statue of Kanishka in the figure of Kirat argues this point (Lingden, 2010). BharaShiva Nagahang ruled over the Sukikangi Plain, South Nagpur (Vindhyachal Mountain), east of the Narmada River, before invading Kushan India (SenChobegu, 2007, p179).

These ethnicities are known as the Mlechchha caste and Hun in history in Sanskrit literature. Hunas also governed Anga Desh (Bihar).

The Kushans displaced Huns, Sens, and Licchavis from India and moved to Nepal after the Kushans invaded the Indian subcontinent. After being ousted in this fashion, some Huns, Sens, and Licchavis reached Nepal about 340-455 and became Kirat Limbu (Pandeya, 2013).

The preceding facts and occurrences confirm Iman Singh Chemjong's theory that the Kashi dynasty Limbu came to Simangarh (Simraungadh) from Persia via Afghanistan via the Ganges in time.

2.3.8 Dawn of Yaktumba

Citing the Markandeya Purana, the Chongbang Samba genealogy discusses the reign of Kirat king Senchheingba in Patak Patanjali.

He died in the Kali year 39 (although anthropology does not know the year). After his death, Parikshit obstructed the rule of Senchheingba's children. Parikshit wanted his son Janmajay to become the king. Yudhisthira, the eldest of the Pandavas, also sided with Parikshit.

The event indicates that it was the Mahabharat period. After the controversy over becoming king, Yalambar, Senchheingba's descendent, decided to go away. Before leaving, he consulted with ten brothers in Kiratngba. He decided to set up a new state by adding the names of his ancestors from the advice.

He planned to create a new form by incorporating the terms of his ancestors in the direction. According to the genealogy, when Kiratngba's sons departed

Patak Patanjali, there were ten brothers of Kiratngba, including Yalumba. The following is their introduction: (Chongbang, 2009).

1. Yaktumba/Yakthumba (Kirat Limbu)
2. Applingba (Athpare/Athpariya)
3. Yakkhaba (Yakkha)
4. Langfeva (Laharung)
5. Thangfewa (Yangfu)
6. Suhacheppa (Sunuwar)
7. Gurukpa (Gurung)
8. Thakloppa (Thakala /Thokala/Thakalis)
9. Mangappa (who entered Magar Palpa)
10. Thangdappa (Tharu, Magar entered Chitwan).

According to the Chongbang Samba genealogy, Yalambar led a party of six brothers to conquer the Kathmandu Valley, which the Ahir Dynasty then governed. After five days of brutal combat, the Yalumba group destroyed the Ahir dynasty, which ruled the Kathmandu Valley. Thus, Yalumba Hang became the first Kirat ruler of Kathmandu Valley in 40 Kali Varsa (Chongbang, 2009).

Even though the genealogy does not specify which brothers fought in the war, Yalumba was the oldest brother and the group's leader. Athapre, Yakkha, Laharung, Yangfu, and Sunuwar were the other Kiratnga brothers. Their abundance on the valley's eastern side suggests they fought against the Kathmandu Valley under Yalumba's leadership.

2.3.9 Mohenjo Daro-Harappa Civilization

Archaeologists discovered Shiva, Pashupati, and Swastika worship in the Harappa region of Sindh,

dating from 3300 BC to 1700 BC. Aryans arrived in Sindh areas between 1700 and 1500 BC.

Evidence suggests that Indo-Aryans first invaded the Punjab Valley in the region. Thus, the Sanskrit language and literature emerged after the Aryans arrived in the Indus Harappa region. Aryans wrote Vedas, mantras, and other texts in the Sanskrit language between 1500 BC and 500 BC. This Vedic religion of that time eventually gave rise to Hinduism (Sanijit, 2011).

Various evidence suggests that the flow of human migration is similar to a seasonal wind. Over time, groups from West Asia traveled to Central Asia and spread across Sindh, Harappa Ganges, India, and Himalayan Nepal. From 3300 BC to 1700 BC, the ancient Indus-Harappan civilization spread from the Indus Valley to various locations.

People practiced agriculture. Furthermore, people got involved in a variety of intercontinental businesses. Farmers, merchants, laborers, masons, priests, security guards, architects, potters, metalworkers, fishers, cleaners, weavers, sculptors, painters, sailors, rulers, metal workers, stylists, dancers, brick laborers—construction workers. (Kafle, 1983)

In the Sindh-Harappa culture, people worshiped Shiva, nature, and mother power. People worshiped prominent deities such as Pashupati, bulls, snakes, fertility, water, trees, animals, birds, and swastika. There was evidence of Yajna/ Yagya/ Hom and animal sacrifice at the time.

In fulfilling this responsibility, the priest plays a particular role. Harappan civilization relied heavily on rituals and rites. At the time, people revered a form of mixed animals and people. The look of Pashupati (Mohda) emphasizes the value of asceticism, samadhi, or yoga (Kafle, 1983).

People in the civilization used to believe in life even after death and rebirth. As a result, people bury the deceased with their needs and beloved belongings. People in Sindh-Harappa believed in unseen forces, such as ghosts, demons, and other destructive entities.

Although the Harappan civilization was religiously diverse, there was mutual tolerance. As a result, historians consider that this civilization has progressed to a mature state. Shiva, Pashupati, Shivalinga, Matrishakti, and other deities showed the Kirat in the Sindh-Harappa culture.

2.3.10 Mesopotamian civilization

We must study history by also reviewing ancient civilizations. Kirat has a lengthy and illustrious history that spans many cultures. The Egyptian, Mesopotamian, Babylonian, Indus Valley Harappan, Vedic, post-Vedic, and China civilizations all have traces of the Kirat forebears Sumer, Kashi, Rudra, Das, and Asura.

Tigris/ Euphrates, a civilization known as Mesopotamia, arose around 6000 BC on the river banks. Iraq now occupies this area. Sumeria, Babylonia, Assyria, and Chaldea are the four civilizations that make up this civilization.

Sumerian Civilization - Sumer or Sumeru was the name given to the territory north of the Persian Gulf in ancient times. The lush soil from the Tigris/ Euphrates River made the country fertile. As a result, various ethnic groups began to settle in this area. The Sumerians were the population.

Some scholars may disagree on the topic of Sumerians. They have been identified as Chinese by some writers. Writers have also mentioned them as Dravidians from India. They all agree, however, that they were neither Aryan nor Semitic.

The Sumerians used their preferred materials for burying their deceased (Kafle, 1983). Kirat Limbu bury their deceased with loved things in a cemetery. Sumer is the ancestor of Kirat according to historian Chemjong (Chemjong, 2003a).

Babylonian Civilization: The Akkadians invaded Babylonia in 2750 BC, according to historian Maya Prasad Kafle. In their territory, they even blended with Sumer. King Sargan ruled until Naramsin ascended to the throne in 2717 BC. The kingdom was later taken over by another branch of the Semetics dynasty, the Amorite, in 2200 BC. They designated Babylon as their capital.

There were three classes of people in society: upper, middle, and enslaved. Men and women were treated equally in society. They used to write from left to right. People also created literature. At the time, the epic 'Gilgamesh' was written. At the time, the Babylonians were familiar with Yajurveda and health sciences. Vaidya used to charge a fee for his

services. They also used magic and sorcery (Kafle, 1983).

Assyrian Civilization - Wars were fought between Babylonia and Assyria. Around 1100 BC, Assyria annexed Babylonia. Among them were Assyrians, Asuras, and Kirats.

Asura Vanipal established a town with a vast landwall around Nineveh. He built a massive library there. In his first history of the world, Herodotus describes this. In Kirat history, historian Iman Singh Chemjong depicted Asura Banipal as the ancestor of Kirat-Asura (Chemjong, 2003a).

Asura was Assyria's national god. Assyrians used sacrifices, prayers, magic, and sorcery in the past to appease the gods. People used to believe in demons and spirits. They then incorporated the Babylonian god Marduk into their religion as well.

The Assures were the ones who first employed horses and iron in everyday life and battle (Kafle, 2040).

Chaldean Civilization: In 606 BC, the Assyrian Civilization ended, and the Chaldean Empire arose. In Babylon, they produced art and culture. During this time, they created gardens. They were well-versed in Astronomy. People were aware of 12 astronomical indicators.

Sumerians, Akkadians, Babylonians, Assyrians, and Chaldeans prospered in trade and built splendid palaces, temples, gardens, and highways between 6000 and 500 BC. Astronomy, mathematics, astrology, literature, and medicine were among the abilities they mastered (Kafle, 1983).

Within the described civilization, Kirat's ancestors were recognized as Sumer, Kurma, Asura, Kashi, and Rudra.

2.3.11 Chinese Civilization

The Bronze Age in the Mediterranean region lasted from 3300 to 1200 BC and ended for various causes. On the one hand, natural calamities produced by climate change, such as floods, earthquakes, and droughts, affected civilizations.

On the other hand, artificial inter-class conflict, trade crises, maritime infiltration, and assault from outside forces were the fundamental causes of civilization's demise. At the same time, political disputes contributed to the Mediterranean civilization's end. The people then dispersed to seek fertile land (Mark, 2019).

A vast civilization grew on the banks of the Yellow River in China between 3000 BC and 2000 AD. The Majiayao culture evolved into a vibrant society. Excavations have discovered historical materials from the Bronze Age (3100–2700 BC) in the Northern Huang-Ho River region, eastern Gansu, and north Xinchuan (Duan et al., 1998).

China had an advanced civilization between 2100 BC and 1600 BC, according to earlier excavations of pottery, conch, and literary artefacts (Sheth & Khushboo, 2017).

2.4 Philosophy and Theory of Creation

We discussed the development of Sumer, Kashi, Asura, Kirat, Rudra, and Das. Their voyage to Nepal took them through Kushdesh, Munatembe, Sumer Mesopotamia, Central Asia, China, and India. We have viewed Mundhum, Vedas, culture, and history through the scientific lens. Anthropology, etymology, linguistics, archaeology, palaeontology, and genetics are helpful tools.

In the background, it should join extra astronomy, space, philosophy, and scientific theories. Finally, because research rises from the known knowledge and approach, it is the logical argument, analysis, and conclusion.

2.4.1 Big Bang Theory

Scientists have conducted fundamental research into the origins of the universe. Scientists have proposed their hypotheses and conceptions by analyzing things from various perspectives. Among these is the 'Big Bang' idea, which was universally accepted.

There is no single contributor to the theory. Instead, the brilliant views of many scientists have contributed to the genesis and development of this theory. As a result, developing and formulating this theory has taken a lengthy period. The Big Bang theory describes what happened at the start of our universe.

Astrology and physics have also paved the road for the universe's birth. According to the Big Bang theory,

there was zero or nothing before the onset of the cosmos. The Big Bang theory describes the universe's beginning as a void and gradually evolving. 'Singularity,' a supernatural force, appeared in the universe 13.7 billion years ago and progressively spread.

It is still being determined what the magical power was. Physics called the black hole is due to a supernatural force. Scientists believe that the force of gravity is responsible for this 'black hole.' This black hole was first small and hot. Then, it gradually spread and cooled, known as the 'Big Bang' in English.

The Earth we inhabit today is only a cooled part. Earth is a planet, but it is simply a speck in the scheme of things. Many galaxies have formed the universe. There are many stars beneath it. The universe is still expanding (Hawking & Ellis, 1968).

There needs to be more clarity in describing the Big Bang. When explaining this hypothesis, it is incorrect to state that there was a large explosion at the time.

According to scientists, there was no explosion at the moment. The universe that suddenly appeared was like a small balloon at first, steadily expanding in the shape of a balloon inflated by inflating air. This procedure is still in progress.

Another myth that explains this hypothesis is that there was nothing or 'space' at first, although scientists believe there was no vacuum of space. So, what exactly happened? This Big Bang theory does not answer the question.

However, this theory never acknowledges nothingness. This hypothesis stands on Einstein's theory of relativity, which states that time is the beginning of measurable space. As a result, the idea asserts that there was no space or time because the Big Bang was not quantifiable (Eastman & Missler, 1970).

There are many reasons to believe in the Big Bang theory. The first reason is the logical explanation for the universe's origin. The second reason is that Hubble's scientific approach verifies the theory's assertion that the cosmos was initially small and steadily expanded.

The third argument is that other scientists agree that the universe is gradually cooling. Finally, according to scientists, hydrogen and helium in space also contributed to the Big Bang theory (Hawking & Penrose, 1996).

When physicist George Lametre discovered the first expansion of the cosmos in 1927, he claimed that the universe's starting state and time could be tracked. Then a debate erupted in the scientific world, with people divided on whether to endorse it.

Finally, a scientist, Edwin Hubble, supported this notion and discovered that the cosmos moves. As a result, the scientific community intensively investigated and debated the logical conclusion of the beginning and expansion of the universe.

This hypothesis gained popularity worldwide after the "Big Bang" theory on a radio broadcast in 1950. (Encyclopedia Britannica, 2019). Of course,

established scientists are sceptical of this idea as well.

There are several theories in their place. However, a popular scientific approach as valid as the Big Bang theory has yet to emerge.

2.4.2 Human Origin and Development

The sun and planets began to develop 4.6 billion years ago. A 4.5 billion-year-old object collided with the Earth, resulting in the moon. Water vapor, carbon dioxide, and nitrogen gas originated 4 billion years ago in the Earth's atmosphere.

Bacteria and algae appeared for the first time 3.5 billion years ago. Oxygen-breathing species appeared 2.5 billion years ago. The Cheptuzuka, or Jellyfish, was the first living creature 600,000,000 years ago. Complex organisms developed in the waters 570,000,000 years ago.

Amphibians could dwell on land and in the oceans for the first time 400,000,000 years ago. Two hundred million years before Christ, the first mammals appeared. Australopithecines appeared 4,000,000 years before Christ as the progenitors of human ancestors' hominids.

Two million five hundred thousand years ago, the Homohabilis, a group capable of using stone tools, appeared. Homoerectus, a species that can stand with two limbs and has a larger brain, first appeared 1,800,000 years ago.

Homoerectus spread over the Earth 1,700,000 years before Christ from Africa. The Neanderthals arrived between 300,000 and 200,000 years ago.

Homo sapiens supplanted them between 40,000 and 24,000 years ago.

Thus, today marks 200,000 years since Homo sapiens first appeared in Africa. Homo sapiens began moving to the Middle East one hundred thousand years ago. According to archaeological evidence, Homo sapiens landed in Southeast Asia and China 75,000 years ago.

2.4.3 Chronology of human development

There are several phases in prehistoric times. Scientists separated this period by using geographical locations and available stone weaponry, tools, and other artefacts. The Asian region's Prehistoric Era, which includes Nepal, India, and China, is as follows:

(A) The Ancient Prehistoric Era is the period between 3.3 million and 250,000 years ago (Lower Paleolithic 3.3 mya) (2.6 mya- to 400,000-250,000 years ago).

Australopithecus, the first human ancestor, lived during this period. In the forest, they used to gather plant food. They had no experience with fire or clothing. They lived in a hot climate. They were unable to kill and consume large wild animals.

Instead, they used to kill and devour rats and other tiny animals like rats, lizards, frogs, and birds. Before making stone tools, they used stone, sticks, and fundamental bone tools (Encyclopedia Britannica, 2019).

Following that, Homohabilis human ancestors appeared. Initially, these people were vegetarians. Big wild animal bones littered their habitat. Shovels

and circular stone tools were the most common tools they used.

They carved axes out of the stone's center. They fought with single-edged and double-edged instruments and Awls as weapons. Core tools were the stone tools they used. Scientists discovered English S, Z, and D-shaped implements in Western Europe (Encyclopedia Britannica, 2019).

Then there was *Homo erectus*, the first human species to walk on two legs. Scientists discovered the stone weapon they created in Asul. Their society is also known as Asulian culture. They made weapons from hard stone.

They consumed human flesh when they could not find anything else to eat. *Homo erectus* lived in caves as well as outside because of the warm environment (Encyclopedia Britannica, 2019).

The Ice Age began with heavy snowfall near the end of the Ancient Stone Age. In Europe, life was impossible, but Asia was less frigid. Scientists discovered stone hand axes from the Sohan and Madras cultures in Northern and Southern India. People used animal skins to keep warm throughout the cold.

(B) The Middle Paleolithic era lasted from 300,000 to 30,000 years ago (Middle Paleolithic 300,000 years ago - 30,000 years ago). The Neanderthal, a developing type of human, first appeared on the Earth during the latest ice age (c. 115,000 - c. 11,700 years ago).

They were shorter, according to the skeletons found. Scientists discovered their remains in the cave.

We can assume that they resided there. Scientists discovered the remains of Neanderthals in the Mustarra area of southern France.

Researchers have collected a considerable lot of cultural knowledge on the civilization produced by Neanderthals. Neanderthal civilization is known as Mousterian Culture. This culture's relics are found across Europe, Asia, and Africa. Mustair culture is wealthy. It was common practice at the time to bury the dead.

Cutting stones and animal horns and cutting, scraping, and piercing animal bones were among the weapons developed by Mustairians. People in the period used to wear jewellery and adorn themselves with various natural things (Encyclopedia Britannica, 2019).

(C) Post-Stone Age - From 40,000 BC to 10,000 BC, there was a period known as the Post-Stone Age. (40,000 BC-10,000 BC) Upper Paleolithic During this time, the last Homo sapiens species of modern humans supplanted the Neanderthals.

Modern man, Homo sapiens, attained a comparative advantage in creating tools and weapons between 17,000 and 18,000 years ago. They invented fishing hooks and bows to kill enormous animals during this time. They began gathering wild foods (Encyclopedia Britannica, 2019).

The prehistoric industrial period of Homo sapiens is also known as the Homo sapiens epoch. We can find red, black, yellow, and grey paintings in the cave's art field. They left an indelible mark on their life by creating a hunter portrait.

Anthropologists have studied their religious beliefs using stone sculptures and paintings. They used to paint the bodies before burying them. He had a habit of burying his head and burning his body. Scientists believe they had no ability in agriculture or animal husbandry then, but they kept dogs and hunted with them.

(D) Mesolithic period - The Mesolithic period runs from 13,000 BC to 8,000 BC (Mesolithic 13000 BC - 8000 BC). This period began after Europe's last ice age ended. Animal husbandry and fruit agriculture began during this period.

Agriculture had begun around that time. Explorers discovered food storage. Due to environmental adaptation, people in Asia were more developed than those in Europe.

(D) Neolithic 8,000 BC-5000 BC - The 8,000 BC-5000 BC period. During this period, the Ice Age ended, and human civilization began to spread widely and quickly. There has been a decline in the number of wild animals.

People began to concentrate in groups in specific locations during that period. As the number of people and their contact grew, they learned new farming and animal husbandry techniques. Even though farming had begun during then, wild food gathering and hunting were commonplace (Violatti, 2018).

So far, the evidence suggests that agriculture began in and around Mesopotamia. Agriculture's advancement influenced human civilization. People produced agricultural equipment and not hunting implements when they invented agriculture.

The competition arose as a result of population growth and food shortage. Historians believe the era characterized by the rapid expansion of human intellect resulted in remarkable achievements in human civilization. In the Mesopotamian region, there is evidence of raising dogs and farming goats, cows, buffaloes, and pigs.

Animal husbandry was only for meat. People practiced ploughing using animals commonly. There was no such thing as woollen gowns with animal hair back then.

However, they employed the method of manufacturing clay pots and cooking them over an open fire. They were creating Chakras at the time. The man wearing the animal's skin began weaving cotton at that point.

(E) The Copper Age (Chalcolithic Neolithic 5,000 BC) began around 5000 BC. The Bronze Age lasted from 3000 BC to 1000 BC. The Iron Age spans the years 1000 BC to the present. Copper was the first metal to be used.

The Indus Valley Civilization was home to the first people to use stone and metal. That is why it is known as Chalcolithic culture. Radiocarbon dating of the Indus Valley Civilization indicated that it existed from 2890 BC to 1750 BC (Patrice et al., 2016).

Sindh Civilization, or Indus Valley Civilization, was named after scientists discovered remnants near the hilltops in the Indus Valley in Mohenjo-Daro.

However, as excavations progressed, scientists discovered that the ruins of this civilization had extended into Rajasthan, Haryana, East Punjab, and

Gujarat. This culture is now known as Hadappa Culture or Copper-Stone Culture.

2.4.4 Human Evolution

Homo-Sapiens have been evolving on the planet for millions of years. However, we need written or historical facts to analyze human civilization for a long time.

For example, Mesopotamia's history has only been recorded for the last 5,000 years. As a result, prehistory is the study and analysis of previous civilizations and cultures based on oral evidence. The prehistoric age was before the discovery of written evidence, and the prehistoric culture was before the discovery of written evidence. The study of prehistoric culture began only in the late nineteenth century.

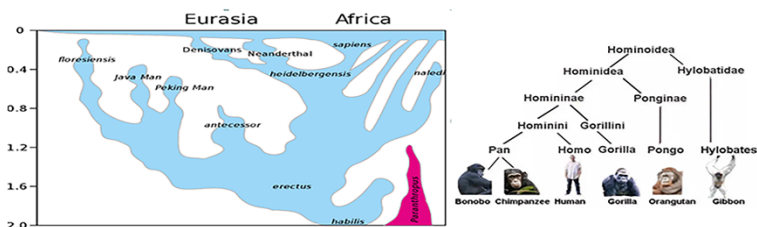


Figure 3 Outline of Human Evolution. Cited in 'Science' by Carina M. Schlebush et al. (2017) and Timeline for the evolution of apes and homo ancestors cited in The Aquatic Human Ancestor Theory Website.

Various theories have explained humankind's origins and dispersion over the globe. However, outside of Africa, the framework is the most widely acknowledged. "Out of Africa" theory illustrates Homo sapiens spread worldwide (University of Cambridge, 2007). The earlier image depicts a rough outline of

Homo sapiens' forebears, including their evolution and geographic dispersion over a long period. The illustration shows many species and Homo sapiens.

Similarly, the second diagram depicts how man separated from his ancestors during biological evolution. The image shows details of the large family, family, subfamily, race, and species of human physical ancestors.

The diagram depicts which monkey species are closest to humans and farthest away. Regarding human ancestry, chimps and bonobos are closely related to monkeys (Dennell & Roebroeks, 2005; Bramble & Lieberman, 2004).

2.4.5 Evolutionary theory

Charles Darwin's (1809-1882) evolutionary theory posits that living things share a common origin and evolve (Darwin, 1859). His 'Theory of Progression - Natural Selection' answers questions about life's beginnings and evolution.

According to his idea, a single-celled organism progressively evolved into a multicellular organism. The organism evolved first in a body of water. Then amphibians came on water and land. Finally, amphibians have evolved into land-dwelling mammals.

As the world changed, land-dwelling animals took a long time to develop into distinct species. According to him, progress is gradual but steady. An animal's body grows in response to its surroundings and demands.

Therefore, those who do not adapt to circumstances will vanish. Likewise, those who are

weak in the competition also will disappear from the face of the world.

2.4.6 Human Movement

Evidence of an ordinary mother of all human beings existed 200,000 years ago, according to the DNA in the cell based on biological samples collected from people worldwide.

According to a comparative analysis of the human genome, (mitochondrial DNA) based on mitochondrial Eve, the originator of contemporary humans in this globe emerged in Africa 200,000 years ago (Gibbons, 1992). From there, modern man progressed through several stages. According to studies, they are found all over the world.

The Theory of Man's Origin and Distribution in Africa is the "Out of Africa" model, which stands on a structural analysis of the human body based on fossils found all over the world, as well as a study of artificial tools, weapons, and artefacts found in archaeological digs dating back 100,000 to 70,000 years.

Homo sapiens migrated from Africa to the rest of the world (University of Cambridge, 2007). They replaced Neanderthals and Homo erectus, the ancestors of the earlier human race (Johanson, 2001).

The discovery and excavation of prehistoric stone weapons worldwide and the Peking human theory led to the belief that indigenous people had evolved there. However, a recent study discovered no sign that the oldest Peking humans evolved into contemporary humans (Li, 2004).

As a result, the ancestors of modern men displaced earlier inhabitants of Africa. This way, groups of developed men's ancestors replaced the Peking man and other Paleolithic humans.

Scientists have reached a firm conclusion based on genetics, archaeology, and anthropology. According to Chinese research, modern people who traveled from Africa to Central Asia, China, about 60,000 years ago ousted the earliest human forebears there (Li, 2004).

2.4.7 Theory of the 'Out of Africa' Model

Outside of Africa, theories have attempted to explain the origins of humans in the world today and their migration in chronological order. In the scientific community, this framework has become a well-accepted principle. This idea also addresses the issue of Nepal's human development.

Rational of the Review: It is essential to understand when modern men migrated from India to Nepal. Scientists discovered stone tools dating back 300,000 years in Nepal's Shivalik area (Corvinus, 1985).

The stone tools found in the Kathmandu Valley suggest humankind in the Kathmandu Valley dates back around 30,000 years and is similar to stone tools found in the Gobi Desert in Central Asia. The indigenous Mundhum and folklore also corroborate this idea.

Is it possible that the current man evolved from people who lived 300,000 or 30,000 years ago? We can find the answer in this article.

The 'Out of Africa Model' is a scientific theory investigating and explaining how modern human (*Homo sapiens*) species spread over the globe. Its conclusions are based on genetics, linguistics, and archaeology (University of Cambridge, 2007).

According to this theory, the original human species appeared in East Africa between 150,000 and 200,000 years ago. At that time, humanity had spread across Africa to the north, south, and certain portions of the west.

People from East Africa migrated to North and West Africa in several groups. They spread over Africa and the rest of the world from there. Even though it began to expand over Africa 89,000 years ago, it had grown to southern China 100,000 years ago and 75,000 years ago to India (Jwalapuram).

According to this idea, early *Homo sapiens* arrived in the Arabian Peninsula from Ethiopia and Eritrea in northeastern Africa 85,000 to 75,000 years ago. They then crossed the Persian Gulf to Iran, Pakistan, and South Asia. They then traveled to Indonesia. Finally, a group returned and spread from there to southern China.

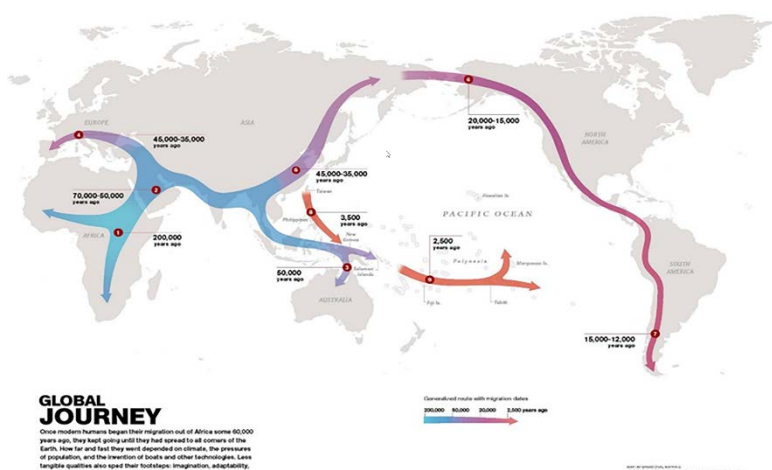


Figure 4 Human migration sparked by wars, disasters, and now climate Cited in National Geographic by Erin Blakemore (2019).

The Toba volcano in Indonesia erupted 75-70,000 years ago. The human species began to suffer only a thousand years after that occurrence. Outside of Africa, humanity only moved to East Asia and South Asia after the last ice age ended 75,000 to 70,000 years ago in Indonesia, after the Toba volcano.

After that, they gradually extended from China's coast to the interior, eventually reaching Tibet. After the Great Flood, humanity was restored around 73,000 to 65,000 years ago.

According to evidence, a group of humans may have departed Africa 60,000 years ago. The mob made it to Pakistan and northwestern India. People arrived in Australia 50,000 years ago via Northeast India, Burma, and Thailand. People continued to expand in waves from 45 to 40,000 years ago.

The people spread from the Chinese shore to the interior and even Japan. India's population grew from

the south to the north. The people moved across Burma to the Himalayan and Tibetan regions, including Nepal.

The 'Out of Africa' concept says Homo sapiens moved from Africa to the rest of the world 100,000 to 70,000 years ago. Then, during the Upper Paleolithic period, 40,000 to 10,000 BC, the last human species, contemporary Neolithic Homo sapiens, displaced the Neanderthals (Upper Paleolithic 40,000 BC - 10,000 BC).

Other human tribes traveled to Russia, Mongolia, China, Burma, Korea, and Japan 35,000 years ago. At the time, a party of Mongolians traveled through Kashi, India's Indus Valley, to reach the country's center in the south.

Human groups, however, came to India and Nepal from two directions. The first was a human movement to India and Nepal via Burma and Bangladesh, while the second was people migrating from Iran, Pakistan, and India via the Western route (Jurmain, 2008).

According to Russian research, stone tools discovered in Kathmandu Valley excavations are similar to those found 30,000 years ago in Mongolia's Gobi Desert. Through geological investigations, Dr. Anatoly Yakoblave Shetenko, a Russian explorer, researched Nepal.

In the excavations, he discovered 30,000 stone tools and weapons. Artifacts found at Yambu, i.e., Budhanilkantha in Kathmandu Valley, resembled Gobi Mongolia, Asia, and America (Tamang, 1998).

Archaeological evidence: According to historians, Neolithic immigrants were a group of contemporary

people who lived 9,000–5,700 years ago. They displaced the Neanderthals in the Middle and Upper Paleolithic periods (Laird, 2006; Wang et al., 2012).

Archaeological excavations and excavations in Nepal show the actions of the present mass from 9000 to 7000 years ago at the same time. In addition, genetic research has confirmed that the Himalayas re-entered the Himalayas between 6000 and 5700 years ago, either directly from Tibet or via Burma, Assam, and Sikkim.

Thematic Conclusion: Northern Chinese Neolithic immigrants pushed the Upper Paleolithic people, who lived 21,000 years ago in Tibet, back to 3000 BC (Laird, 2006). Similarly, the human population that arrived in Nepal's Himalayan region 6000-5700 years ago is still here. They pushed out the earlier human group.

Chapter 3. Statement of the Problem

3.1 Issues

According to historical evidence, the Kirat Limbu people used to appoint a genealogy and history writing recorder. He was assigned to note the genealogy of the members of the group. He was also responsible for maintaining the genealogy of people who left the group and those who joined.

This tradition has changed over time. Everyone was preoccupied with making a living. Most of the people were illiterate. However, some proactive people managed to call an educated person for consultation in preparing the genealogical record as per recall and hearing. It was customary to keep the note written on Nepali paper and stored in a wooden box. This situation was prevalent about 50/60 years ago.

Many handwritten histories and genealogies were lost, eaten by insects, chewed by mice, or burned in the fire. Thus, most of the ancestry written for future generations must be fulfilled. Such complaints used to come from the mouths of many people. Some senior

citizens expressed regret for not keeping the documents safe.

Despite our best efforts, we have been unable to properly pass on our knowledge and history. As a result, correct or reliable scientific study of history or genealogy has become easier today with reliable resources.

During the survey, I discovered some exciting practices. Some families hesitated to share their knowledge and ideas about kinship or ancestry. They want to keep what they know so far a secret. They became worried because they would be forced to share their property, such as lands, with them if kinship were established. This assumption also made it challenging to write genealogy due to a lack of correct information.

In 2046 Vikram Samvat, Nepal regained multiparty democracy. Deep-rooted people's dissatisfaction was visible in the open air. As a result, after 2046 Vikram Samvat, there was a social milieu where people started expressing their feelings and views. Indigenous people began to write genealogies to discover their identity and past. Then came the flurry of genealogical research and publication. In 2063 Vikram Samvat, the people's identity movement reached its pinnacle.

The pursuit of knowledge sparked societal awareness. Both favorable and unfavorable outcomes resulted from that. People frequently felt mistrust between and within caste and ethnic groups. Due to this, ethnic egoism and resentment flourished in the societies. After 2062–1963 Vikram Samvat, those

who politicized the identity wave also connected the Limbuwan campaign to federalism.

Politicians purposefully told the community about the Kirat Limbu ethnicity and its history. Instead of doing so in an academic manner, they spread knowledge strategically. For Kirat Limbu's history, they needed to be more concerned with scholarly studies. The Limbuwan tactic turned those who disagreed with their political objective into targets for Rai and others and even for Limbu ethnicity.

As a result of political influence, Kirat Limbu's consciousness also drifted. Due to the Limbuwan strategy, it was politically necessary for some of the Kirat Limbu to claim themselves as indigenous, sons of the land of the Limbuwan region. However, at the same time, the process of cultural interpretation increased. As a result, a common misconception started spreading in the social network that the Limbu ethnicity came out of a vagina-shaped stone in Taplejung.

Politics, like culture, has confined us to metaphysical knowledge and prevents us from having a scientific perspective. This phenomenon existed in the past and continues to exist today.

Historical studies and genealogical analysis show that the origin of different surnames and sub-surnames within Kirat Limbu was around 5-6 hundred years ago. Writing the history and genealogy is a practice, considering it as Limbu's starting point or origin. The traditional belief of Kirat Limbu is that the family genealogy should be at most Limbu. Because if there are any relations with other clans and castes,

disputes may arise. That is where I found the fundamental problem.

Is genealogy confined to a family line or an anthropological background as a member's metropolitan? In this question, let us try to show the picture from an anthropological point of view regarding the relationship between any family surname and other ethnicities and castes because genealogy should be seen or written from a scientific viewpoint.

History can not be based entirely on oral Thuture Mundhum. Historical, scientific facts and figures should accompany folktales. Anthropology has been able to outline the origin and history of Kirat Limbu. It needs to get the necessary attention.

It is customary to write genealogy considering the Limbuwan period before the Gorkha expansion as the base point of Kirat Limbu. Limbuwan politicians try to do politics by limiting the scope of Kirat Limbu ancestry. From the anthropological perspective, to understand Kirat Limbu's development, one must go to the period before the ten Limbuwan eras.

The family name or surname of Kirat Limbu, popular today, was created more than 5-6 hundred years ago. In the creation of the Limbuan state, other ethnic groups of the region included in the war also became the Limbu nation. Even after the Saltwater Treaty during the Prithvinarana Shah's rule, Limbu was ordered to remain the anarchy king in the area he had occupied, so the order of the Limbu dynasty continued.

Although Kirat Rai is the elder brother of Limbu, the population is larger than that of Limbu, but the surnames of Limbu are many times more than that of Rai. Land ownership has an indirect effect on this. The influence of the Limbu ethnicity decreased after land reform (2021 Vikram Samvat) than after Nepal unification or Gorkha expansion (1831 Vikram Samvat).

Everything the Limbuwan Campaign has connected to the Limbuwan legacy. As a result, names beginning with surnames from the Limbu nation are displayed in genealogies. Now society has advanced a lot. When studying, racial bias should not be used as a strategy.

Limbuwan politics has affected the intellectual and academic study of Kirat Limbu. The campaign's strategy has narrowed an angle of thinking and hostility. The tendency to think in broad vision has been discouraged. It is made an effort to be limited to Mundhumian knowledge only.

The scientific era has already started, but our way of studying has stayed the same with time. Due to political influence, people need clarification. They have not been able to write and study openly. Before academic writing, a psychological barrier exists.

In genealogical studies, if the historical period of Limbuwan is considered the beginning, then the Kirat period is overshadowed. Before Limbuwan, there was Kirat country here. The Thutire Veda or Mundhum composition period is from the 13th to 18th century. These are in literature based on primitive physical knowledge. The Rigveda was composed before the

fifth century. Kirat's Mundhum was written in the ninth-tenth century.

It is not that there are no studies on Kirat Limbu culture, but those studies mostly revolve around Mundhum or folklore. Critical analysis and comparative studies still need to be included. They seem reluctant to connect with Sumer, Kurma, Kashi, and Rudra, citing the distant history of Kirat Limbu. The Kirat Limbu writer is concerned with the description of the species. The number of writers who have carved out the Limbuwan strategy based on this covers the situation. Therefore, a pure study is the need of the day, which is done without the effect of political fog.

We must recognize that metaphysical knowledge has unique characteristics and limitations that require scientific interpretation. For this, it requires courage because this is a challenge. Society uses many tactics to suppress new ideas and trends. It also requires patience. When the time comes, the water becomes clear. The truth is revealed.

The reader needs clarification on not distinguishing the outer form and the inner form (metaphor/ symbol/ satire) of the words expressed in the Mundhum or folk literature. There is a tendency to understand the external appearance and generalize the facts. Modern science does not unthinkingly believe in primitive knowledge without pieces of evidence. Science seeks facts evidence, and logical conclusions.

Local Mundhum or family Mundhum should not be generalized. It should be compared and analyzed with historical facts and figures. When presenting any

development, it should be factual. The questions raised should be presented logically. Although the Limbuwan campaign tries to limit Kirat Limbu to Limbu history, anthropology, and world history suggest going beyond and searching.

We cannot sacrifice our hunger for knowledge and horizons of study at the cost of political campaigns.

Therefore, in addition to Mundhum, our attention should be focused on studies in anthropology, academia, and the intellectual world. It should be understood that indigenous are also members of the world community. Therefore, it is necessary to search for the basis of ethnic identity by looking at the history of the world, not only in Mundhum. From this point of view, the historical and cultural background of Samba Phyang should be evaluated. That is the demand of time.

So far, only a preliminary draft of Phyang Samba's genealogy has been published. Detailed information about this has yet to be published. There needs to be a study done. As challenging as collecting Phyang's genealogy is, tracing the relationship between the Samba surnames is even more challenging. Another important thing is that the work of finding the origin of the Samba has yet to be done so far. Samba's ancestor has yet to be ascertained to date. It needs an investigation.

About one and a half dozen sub-families or families exist within the Samba family. However, genealogies of only a few sub-clans are published. The published genealogies only present the generations and details after the beginning of the Samba dynasty. The details

of the ancestors of the Samba dynasty still need to be completed. Attempts to search for his blood and cultural relationship have yet to be made to date.

Regarding the origin of Samba, it is mentioned that the ancestor of Samba was Rai, Senehang. However, today the Samba family is still deciding whether to consider themselves to have a blood or cultural relationship with Rai, Sen, and Magar. This writer thinks this is due to social, political, and psychological reasons. Therefore, the facts written based on solid evidence should be exposed. Do not cover-up. It is necessary to speak clearly with concrete evidence. Therefore, there is a need today for an anthropological study that clarifies things without chewing.

There has yet to be any effort to link Samba Phyang's unique history to Nepal's and the rest of the world's histories. Raising Phyang Samba as a member of a global family is challenging. This study concentrates on that.

3.2 Objectives of the Study

The study's main objective is to study the social, cultural, and religious conditions of Phyang, a member of the Samba family, and to study their origin, development, and distribution from an anthropological point of view.

The study's second objective is to prepare the genealogy of the Phyang Samba family. The third objective is to search for the base of Kirat, Sen, Rai, Samba, and Phyang bloodlines and cultural backgrounds.

Where and when Phyang Samba emerged will be discovered. The ancestors before the development of the Samba surname will also be discovered. By researching the historical background of Tungdunge Mundhum, its relation to the origin of Samba will be sought. It will be discovered why and how the historical importance of Tungdunge Mundhum, considered the ancestral worship of Samba, was established.

As the study proceeds on an anthropological basis, there will be an account of the human family members. Work will establish interrelationships with Rai, Sen, Kirat, Mahakirat, Kashi, Khas, and Arya. For this, linguistics, archaeology, literature, and other scientific studies will be the basis.

The study method is to make a thematic analysis, logical conclusion, and factual synthesis between Mundhumi knowledge, Vedic knowledge, anthropological facts, and figures of the Phyang Samba community.

The study will also evaluate the practices and popular signs in Phyang Samba's surname speaking and writing and give suggestions.

Finally, based on the presentation and analysis, the reader will be informed about the possibilities and challenges in this field.

3.3 Research questions

In this process, the beginning of this study happened due to two things. The first thing is my curiosity about the author since my childhood. The question of how the universe, the world, and human beings were created always made me curious. That

motivated me to study human and ethnic origin. Therefore, I continued to search for the answer to this question.

I have also made Kirat Limbu culture a field of study for a long time. One day I got an offer from family members to write Phyang Samba genealogy. I considered it both a challenge and an opportunity, accepted it, and moved on. Therefore, this study will study Phyang Samba, one of the members of the Kirat Limbu civilization. Identity has become a political term today. It also carries urges and prejudices. Therefore, the background of the Phyang Samba family and the surrounding communities will be studied without any prejudices.

The research is guided by concrete hypotheses and raised questions. The study has flowed from the anthropological angle.

Research has been done on the indigenous ground. General and practical questions are the foundation of basic questionnaires and checklists. Like, what is the Samba family? How many members does it have? Where and when did they originate and separate? Where do they live now? Then another essential question was, where and when did the Phyang sub-family of the Samba family originate? Who are his other siblings? Where are they?

The third important question is, how did the Phyang family develop? Where are they sitting? Who are the members of the Phyang family from the origin of Mewa Khola, and when and where have they lived? What is the nature of their genealogy?

The study takes a retrospective look at the history of the Samba family. When did the Samba ancestors arrive in Mewa Khola? From where did they arrive in Mewa Khola? Who were they? Which clan were they before they became Samba? Are those ancestors known by the current Kirat history, world history, Mundhum, and Vedas? The anthropological existence of Phyang Samba should be sought based on written, and oral knowledge and information.

The facts of history, archaeology, and linguistics that support this curiosity should be searched for evidence.

What is the cultural situation of Samba's ancestor Tungdunge Mundhum? What is its historical significance? Are the ancestors of the Samba family the same or different?

What was the blood and cultural relationship between Samba Phyang's ancestors and Kirat, Mahakirat, Khas, and Arya?

Prehistoric and ancient studies are challenging. However, the analysis will discuss the theoretical questions based on the evidence and material obtained. As well as there are practical questions like their identifying cultural background, beliefs, and practices. What are the exercises in writing surname, surname? There should be an accounting of the practices and problems in mutual signing. The study has given suggestions to solve the problems and address the challenges.

3.4 Theoretical Framework

The investigation is qualitative and exploratory. Based on a comparative study, this is a socio-cultural anthropological investigation of Kirat Limbu Samba Phyang.

Here, without being biased and unthinkingly accepting knowledge, comparison and analysis with various facts have been done to conclude. According to the need, logical analysis, synthesis, or conclusion has been done by confronting it with additional facts and figures. Critical realism has been thoroughly tested while concluding.

The state of knowledge is also studied under Ontology, traditional and primitive knowledge. Knowledge and theories of related anthropology and modern science fields have been brought under the scope of study under reliable epistemology. While studying axiology, special attention has been given to academic values and recognition without any racial, political, religious, or geographical insistence. The research strategy is of a varied nature. The feature of this study is longitudinal exploratory on the one hand and ethnography on the other.

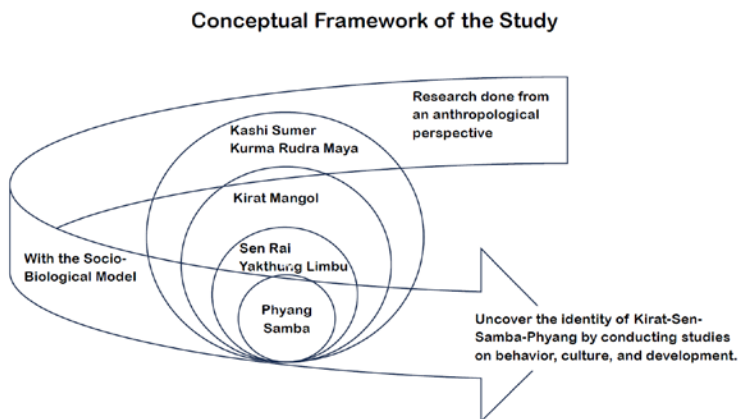


Figure 5 Cultural Relativism, Cultural Universals and Global Citizenship. Anthropology views the world as a city, with each community as an individual (Cosmopolitan). The anthropological research dimension investigates creation and actions from a collective standpoint. Socio-biological relationships form family connections. (Rey, 2010; Wilson, 1975).

The present study is based on the theory of the socio-biological model (Wilson, 1975). The socio-biological framework is the best framework to explain the evolution of the Samba ethnicity. Samba's development over a long period, from the Kirat-Sen period to the Limbuwan period, came in different waves looking for their lineage (gene) for security and became Samba an established toponym. Tungdunge Mundhum proves this in the last stage.

According to the Socio-Biological model, the desire of people to search for their ancestors, lineage, and genes and to strengthen and expand their

organization is inherent in human genes. In this sequence, Tungdunge travels to Maiwa Khola, Mewa Khola, and Tamber Khola through the estuary areas of Arun, Varun, and Tamber. Due to the genetic influence, he searched for his man. Therefore, the overall essence of this world is following the socio-biological model.

A standard definition of the study is the systematic collection, analysis, and presentation of information, facts, and knowledge. However, more work is required to complete the study's definition.

Based on existing information and knowledge, new knowledge is derived with logical analysis, theory inspiration, or creation is called research. Research is done with new concepts, methods, and understanding.

The primary research concept is to have a logical argument on knowledge and theory. We conclude the research only by further reasoning the knowledge from the argument.

In the present study, analysis and synthesis have been completed by adopting the principles of deduction and induction. After examining the data, the hypothesis derived from examining existing theories was established as a fact.

On the other hand, by looking at the pattern of the evidence found, the theory has been inspired and created by organizing the facts based on additional evidence.

What is the state of knowledge in Ontology? The metaphysical or traditional knowledge has been studied in detail in it. What is the state of reliable

knowledge of epistemology? The researcher has also been studied. How much axiology has been adopted in the study? Particular emphasis has been placed on educational value and recognition without prejudice to caste/ ethnicity, politics, and geography. The Research strategy is of a varied nature.

On the one hand, it is longitudinal exploratory; on the other hand, the study has also focused on ethnography. Species description has been refined by socio-biological theory.

It has also a mixed-in approach. On the one hand, this research is based on positivism, a study based on solid evidence independent of the subject matter. On the other hand, the researcher is the subject of the research title.

Thus his knowledge and perspectives are also utilized, and the Phenomenology technique has been used.

3.5 Limitations of the Study

Each of us has a unique perspective on the past, as well as on life and the larger world. We are impressed by metaphysical wisdom.

The study discussed attitude to practice and ethnographic knowledge, but it drew conclusions based on facts from an anthropological perspective.

There are still many subjects that this extensive study still needs to cover. There will still be more questions even if it provides many answers. While some queries have been answered, others are still open.

Readers should consider this book only an academic study.

Chapter 4 Methodology and Approach

4.1 Method

The study used Exploratory and descriptive research methodologies.

The study has discussed and scrutinized newfound knowledge and theories. As a result, it is a comparative study examining the issue from an anthropological standpoint.

The plan must specify how to research and go to the destination on foot. In addition to genealogy, the study focuses on Kirat Limbu's historical background. The study has scrutinized methods used by various universities.

According to Cornell University's Keith Hjortshoj's research on the history of the structural pattern (Hjortshoj, 2009), structural designs:

1. Method

Writer 1, Writer 2

2. Concept

Writer 1, Writer 2

3. Evidence

Writer 1, Writer 2

4. Conclusion/s.

According to Hjortshoj, historical research is conducted scientifically. A literature review thoroughly examines many authors' ideas and information. A researcher may have developed various hypotheses during the review process. Then, it is time to decide on a crucial theory.

According to this view, we should study more historical and in-depth scientific material. Then we have to recognize trustworthy scientific evidence. Finally, the researcher must draw a conclusion based on this evidence. This study applied the scientific strategy to the greatest extent possible.

The research entails gathering, analyzing, and concluding data and thoroughly examining ideas and knowledge. The study aims to extract the information gathered by presenting the proper arguments. The initial internal debate and theory stage developed while researching Kirat Yakthung Samba Phyang-related material.

It is followed by hypothesizing the findings of the first stage of arguing on the knowledge and theory gained while studying the material related to Kirat Yakthung Samba Phyang.

After that, we can reach the study's results. Keep the facts open if an idea/ knowledge seems limited to the first stage's conclusion/ hypothesis. The findings indicated only a note if a theory/ knowledge lacks evidence.

Comparative studies compare the essential similarities and differences between the two groups. The study compares Phyang Samba and other Samba, Kirat Limbu, Mahakirat, Khas, and Arya, past and present, in this group. The subjects of study are Mundhum, Vedas, and Puranas, and modern knowledge, facts, and numbers gleaned from anthropology, psychology, and modern science.

The offered comparative analysis aims to improve understanding between culture and society and

establish a foundation for agreement and collaboration.

This anthropological, historical exploratory study analyzes, compares, and synthesizes written data. It has gathered qualitative information about Phyang Samba's family growth and behavior as a primary source. Taplejung, Panchthar, Sankhuwasabha, Sunsari, Jhapa, Morang, and Lalitpur in Nepal, Sikkim, and Assam in India, and Phyang Samba villages in Bhutan are among the communities (clusters).

The researcher used purposive and convenience sampling techniques to find the focus person for collecting information about each neighborhood. We can use the methods since the samples are homogenous. However, we can not generalize findings because of their uniqueness.

The study followed the idea of the Socio-Biological Model. It has created a sense of self by looking for blood relatives. Although the survey used and updated the first genealogy, work has to be updated or get more material. The revised family tree has information from the checklist on the family's and cultural status.

The primary personnel adheres to the list. The researcher made the data available by making extra additions or separate notes based on the first genealogy. In addition, the investigation has gathered more details, pictures, and texts.

The researcher updated the genealogy through the information collection. From clusters, the researcher jotted down historical and cultural information.

After analysis, the researcher received the research findings. The researcher published written communication and circulated using social media platforms such as webpages, Messenger, and similar venues. The last documentation changed the written work based on the feedback and ideas obtained.

The study included both primary and secondary sources. Interviews and group discussions took place to gather Primary data.

These Primary materials include handwritten Mundhum, Samba's genealogy, notes, government and valuable documents, published copies of government records, newspaper articles, interviews, artwork, photography, speeches, Palam songs, musical notes, music, and documentaries.

On-the-spot observation visits and meetings in various locations have been the foundation for primary data collection. An on-site visit to Taplejung, Sankhuwasabha district, was part of this study. In addition, the coördinator gathered information from various locations by contacting Phyang Samba via phone, mobile, e-mail, Viber, and Messenger.

During this time, the researcher attended meetings. Limbu language, culture, and history experts were interviewed, and the researcher gathered ideas. The researcher collected More information on the Samba gathered in Dharan in January 2018.

In the secondary data material, books on history, literature, linguistics, sociology and anthropology, theology, philosophy, culture, biology, psychology, genetics, archaeology, and so on were studied in hard copy and online, as were journals, research papers,

scholarly writings, and essays. The researcher obtained up-to-date information through scientific associations, academic publishing centers, and internet encyclopedias.

In addition, the researcher studied the ancestry of other Limbu species families. The study has prioritized the research and analysis of Kirat Limbu's history, Nepal's history, ancient India's history, and the history of the old globe. The writing style used the American Psychological Association (APA) type to cite and reference all the following primary and secondary sources of information.

According to the writer's mother, Naramaya, in 1959, two brothers from Hangpang, Aita Raj Phyang Samba (father) and Charkyamba (Sher Bahadur!), went to Taplejung's Mewa Khola Thum Samba hamlet. They had most likely gone there to learn about the family's situation.

They wanted to update their rights to the land. They also learned about the state of land revenue. They were introduced to the family and collected its genealogy and nomenclature. As a result, Aita Raj Phyang gathered and brought an outline of Phyang Samba's ancestry.

When he returned, this writer's mother informed him that Samba's brother from Mewa Khola had given him a goat. As a result, genealogical work might have begun at that time.

This research was different from the time-bound plan. A tentative genealogy template created in 1998 was already public. Around two decades later, in 2014, this pen began examining literary material from

many departments of Kirat history, literature, linguistics (including Mundhum), archaeology, and genetics. Linking it to genealogy is also called the second stage.

In 2018, the job of collecting and analyzing genealogy began. It is also known as the third stage of genealogical writing. As a result, it updated the genealogy and gathered information to be finished in 2019.

Phyang Samba brothers fell from Mewa Khola Samba to Atharai Hangpang in 1806 Vikram Samvat. They cleared the forest southwest of Hangpang's Chungkwa-Sobuwa intersection. They built a shelter and cultivated an area (Khurpethak). To pay for Mewa Khola's land revenue, people journeyed from Mewa Khola to Chungkwa Hangpang.

According to the writer's mother, they had spent a few days at home in Hangpang. This action links the Mewa Khola Samba hamlet and the Hangpang Phyang Samba tribe. This meeting, of course, contributed to the genealogical and historical context.

The communication between Mewa Khola and Hanpang for revenue stopped in 1993 when His Majesty's Government Nepal surveyed the land in Mewa Khola Thum. Tek Bahadur Phyang Samba had previously assigned paying his part to the brothers living in Mewa Khola Samba, as he said.

Aita Raj Phyang Samba, Atharai Hongpang village in Taplejung district, handed over the old documents from Mewa Khola Samba village to the author in 1998 and asked me to clean and move them. This writer drew a rough outline of genealogy on a large piece of

Nepali paper by hand. It was OK to look at or show this material to one or two people, but sharing or showing it to a large group could have been awkward.

At the time, typewriters were common but challenging to use. Computers had just recently become popular. However, people at the market needed to learn how to type genealogical trees in texts using a printing press. By visiting a newly opened computer center in Biratnagar in 1999, this writer got the genealogy drawing in A-four size.

Even if it was not that way, it was effective. In any event, the 10-generations painting on the four pages appeared cleaner than the manuscript. This writer manufactured 100 sets first, then another 100, for 200 handouts as a publisher.

The publisher then distributed printed documents to the Phyang Samba families who lived in various locations. The publisher also made genealogy available online on the website.

Almost two decades have gone by since then. Tamber Khola flowed much water during this time. The brothers began to express their intention to expand it and produce a genealogy book. The Phyang Samba family meeting in Dharan in May 2018 decided to update the list and publish the genealogy in book form.

The community encouraged this pen, which had been active in this effort since its start, to lead a task force. The meeting tasked Dharendra Phyang Samba, Tek Bahadur Phyang Samba, and Chandra Phyang Samba to prepare the list and gather relevant information.

The society asked for this pen to write down family history. I saw the opportunity to conduct a study that would benefit everyone in Kirat Limbu culture, history, and Nepali culture, and I began writing.

4.2 Approach

When researching an ethnic group, objective and thematic information from several domains is essential. Only by studying the facts from various perspectives can the things of the points be determined. Therefore, the issue needs to be approached from a multilateral standpoint. As a result, a brief discussion of the essential topics, scriptures, disciplines, and doctrines is below.

Anthropology

Anthropology is derived from the Greek 'Anthropos' (human) and logos (logic). It deals with the human race's physical, social, and cultural evolution and behavior since its beginning on the planet. It also examines the entire human race from the start to the present, not just a specific group or historical period. Thus, this science investigates man from his earliest ancestors to the present day.

Anthropology studies human skeletons, relics, weapons, household items, tools, other materials, and human history and living people. These include genetics, archaeology, linguistics, anthropology, and genealogy. Therefore, anthropology is a broader and deeper discipline than other disciplines that study man's physical, social, and cultural development and behavior.

Anthropology is broadly divided into three areas and nine sub-areas. The first branch is (1) Physical

Anthropology includes (a) Genetics, (b) Human Paleontology, (c) Anthropometric, and (d) Biometry.

The second genre is (2) Socio-cultural Anthropology; it includes (A) Cultural Anthropology, which further comprises (a) Archeology, (b) Ethnography, (c) Ethnology, and (d) Linguistics. Finally, another branch of socio-cultural anthropology is (B) Social Anthropology.

And the third branch of anthropology, (3) Applied Anthropology. Historians only work with textual data. Archaeologists have attempted to make the full transcript of this remark available to the public worldwide. They are fascinated by prehistory that exists beyond time and space.

Sociology

The Latin word 'Socius,' which means 'Companion,' founded Society. Thus, sociology is the generic term for the study of culture. An organization or community is a group of people who share common interests and live in the same place (Adhikari, 1997). Sociology studies Society's recorded history and the comparative examination of modern human behavior. As a result, history and sociology are inextricably linked.

According to GE Howard, history is past sociology, while sociology is present history. History analyzes human conduct over time, whereas sociology compares and contrasts human behavior today. Sociology studies social customs and behavior at various phases of life.

Auguste Comte was the first to adopt sociology (1798-1857). He has described three stages of social

growth. The first is a theological place where every human action is a heavenly gift—the second is the metaphysical stage, where people look for the emotional cause of any experience. The third condition is the scientific condition, in which data is obtained through a systematic study of any subject. According to Comte, the first state began in 1300 and lasted until the 18th century. The scientific epoch began in the nineteenth century.

Sociology views the link between religious, spiritual, and moral to the divine level of social evolution. This circumstance steers Society in the right direction. Similarly, when pastoral situations are challenging to understand, people turn to emotions and try to reason, diagnose, and decide emotionally. Literature uses metaphors to describe a variety of thoughts and feelings. Thus, folklore's origins and evolution have progressed with social change.

Modern literature is also based on folklore. Literary people portrayed characters' impact on Society. A civilization cannot be sustained just by religious and material conditions. To be satisfied, he requires proof; only after proving something does the reader grasp. This work is universally acknowledged, despite its difficulty.

Even though science has progressed, it is still in its infancy. When people get dissatisfied with scientific truths, they return to their first state through emotions, becoming poets, and managing their feelings. Due to a shortage of art forms for expressing feelings, some people turn to religion. A person's action might also

be an indicator of social progress. The scientific epoch, however, cannot be stopped today.

If researchers and writers notice the stages of social development in their research and writing, they can set up their social development stage. As a result, readers can check an author's viewpoint by comparing it to this sociological idea.

Culture

According to Shepard, culture is an artificial object. It includes all material things and the patterned way of thinking, feeling, and behaving with non-material objects. The culture created in a generation has passed down from generation to generation.

Culture has two aspects (1) material things like houses, utensils, clothes, roads, temples, and (2) immaterial things like faith, social rules, customs, family system, and economic system. According to the English anthropologist Malinowski, the origin of culture is to fulfill human needs, just as necessity is the mother of invention.

In anthropology, culture is very significant. Evidence shows that this civilization has evolved into a country and a race. There are many examples of nations forming based on the same culture today. Yesterday, Arya, Kirat was also a name for culture, later turned into ethnicity, country, civilization, and other terms.

Philosophy

Philosophy is a vast, deep, complex, and contentious area. We must use knowledge from many theories, concepts, literature, and facts to decide the

reader's accuracy. Which also requires basic knowledge of philosophy.

The divine rights have their roots in the Bon, an ancient religion. There is also a legend that a deity rules as directed in a dream. It is also recorded in Mundhum's history that Kirat monarch Mabohang enacted a law or code of behavior in response to Ningwabhum's dream directives.

We often encounter tales of monarchy or Maharaja courage when we read history. The religious leader and the King are the same people in certain places. A king elected by the people has a history of becoming omnipotent and punishing the people. In retribution, the monarch targeted his people and other kings. Kings used to act under the guise of having divine power. He works as a deity's incarnation or progeny or receives heavenly directives.

Exceptional occurrences influenced by various ideas have shaped history in this way. After all, it is easier to comprehend history if we have a general understanding of the foundations upon which social psychology is built.

Leaders, chiefs, and priests developed this divine right to fulfill their political goals. First, they argue that the monarch can reign because of God's grace. They claim religious order based on seeing or seeing God in a dream, a gift given by an ascetic, to legitimate and set up their authority.

After King died in Mesopotamia, people revered him as a god. Kings promoted divine authority in Egyptian and Roman faiths. Persian writings explain the King's divine power similarly.

In Western countries during the Middle Ages, confrontations occurred between the King and the church. As a result, the King started to rule by agreement with the church. The Pope's Church supported the King's divine authority (Glenn, 1992). Although China, Japan, and East Asia have a shared history, significant contrasts exist. In East Asia, People believed that if a monarch did something terrible, the gods in heaven would reverse the order or blessing given to him, and the people would punish him by a popular uprising.

As a result, the culture of public opinion respect has a place in Japan, China, and East Asia (Willian, 1992). The King's idea of divine authority, carefully created to legitimize power, has tremendously impacted human history.

Theology

Religious communities have their spiritual theology about creating the universe, the Earth, the atmosphere, and living beings. Hindu philosophy states that the universe, the world, the atmosphere, and life came from Brahma. In Sanskrit, Brahma means oneself or Swayambhu. According to the Upanishads epic (cantos 52, 53, 54), 'Aham Brahma Asmi' (I am Brahma), 'Ayam Atma Brahma' (Self is Brahma), 'Sarva Khalvidang Brahma' (All are Brahma) (Constance, 2007).

Tagera Ningwabhu Mang, according to the Kirat Mundhum doctrine, created the cosmos, the Earth, the atmosphere, and the creatures. Tagera Ningwabhu Mang is omnipresent knowledge's light. Kirat Mundhum states that Swayambhu, or self-ability,

evolved inside him. As a result, he created the entire cosmos, including the Earth, atmosphere, and living beings. The Kirat Mundhum Teachings' first section makes mention of a power or intelligence called Tagera Ningwabhu mang (Chemjong, 1965).

The author addresses the collecting and editing of Mundhum in 'Kirat Mundhum' (third edition, 2003; first edition, 1961), compiled and edited by historian Iman Singh Chemjong. Kirat priest Phedangba/ ma, Samba, sings the Mundhum epic for 3 to 12 days and nights while chanting as folklore based on the Oral or Shruti tradition.

It is a complex undertaking to write such a long oral epic. Despite this, Kirat Mundhum edited six handwritten writings written in Sirijunga, Rog, and Chandra Puling scripts.

Mundhum was first written in the Sirijunga script by a saint, and King named Sirijunga, who lived in Tamber Kholā in the eighth-ninth century. Mundhum was then included for the first time in written tradition.

Te-Angsi Sen Thebe edited the second edition of Mundhum, published in the eighteenth century. Kirat Mundhum is in its third edition, compiled and edited by Lalsor Sendang in the twentieth century.

Iman Singh Chemjong edited and published it with Sendang Collected Mundhum and other sources (Tumbahang, 2013; Marohang, 2017).

Psychology

There is a wave of identity in today's globe, including Nepal. I am a member of a particular ethnic/ caste. I am a writer; I am a woman. I come from a wealthy family; I am a confident business person.

I am a member of this political party; I support a particular club or player, Nepali, or British. Analyzing this issue of identity just from a political and social standpoint adds to the intrigue. As a result, social studies and politics have flourished in this field. Even if they do not fully comprehend the subject, they have opinions. People interpret the conclusions and apply them in ways that are convenient for them.

It is critical to know what research or studies in many areas of science are today. There are various thoughts and theories about how identity is perceived in social psychology. It has made it simpler to comprehend Society and its operations. The following summarizes the Handbook of Self and Identity recently published (Leary & Tangney, 2012). This theory will make the psychological concept of identity easier to grasp.

According to Oyserman (2007), personal perception and identity are intrinsically tied. Personal attributes, character, social interactions, function in family and community, and group membership all contribute to a person's identity. What did a person do previously? So, what is he up to now? Moreover, what are his ambitions for the future?

These questions find answers through the lens of time. This identity also serves as a lens through which to view a subject or object. Those spectacles force them to concentrate more on the task than anything else. Within a person, identity develops a personal concept. As a result, according to Najjar (1993), one's perception of a subject is growing.

Man can only believe that he is alive or that he feels, according to Markus and Cross (1990), another 'one principle, one personality' principle. When a person develops his notion, he produces a mental image of himself. Then he starts to experience himself by the imagined image, acting by the material. James (1890-1927) said these personal actions and tactics were limited to the first conceptual stage. According to Fabius, people also believe they have much knowledge and experience (2011).

According to Henry Tajfel's (1979) social identity theory, man is social. The organization provides his identity. In addition to originality, he gains self-satisfaction and self-esteem from the group. Therefore, he works to improve his reputation by advocating for his organization. He does not just declare I am British; he also does not mind humiliating others by claiming Americans and French were a bunch of failures.

According to the current theory, people develop feelings of 'we' and 'them .' according to the contemporary approach. The social classification begins here. The 'inner group' and 'outside group' are then created. He then pushes for his group and opposes outside groups to boost his reputation. An attempt by an inner group to improve its reputation by exposing the wrong side of the outer group is at the heart of this notion.

Human classification and differentiation, according to this viewpoint, begin with humans. Inequalities between and within groups determined general knowledge of human identity. As a result, people's

attitudes toward one another became skewed. As a result, community attitudes and intolerant communal sentiments develop. This scene leads to Christian tensions between Catholics and Protestants, such as in Northern Ireland, the genocide between Jews and Nazis in Germany, the Hutu and Tutsi genocide in Rwanda, and the Bosnian massacre in Yugoslavia.

According to Tajfel (1979), social identity develops in three stages of mental state. In the first step, people classify one another. For example, people were divided into Hindu-Muslim, black-and-white, student-police, and others. The next stage is the social identity stage. People begin to act by their group's identity at this point. For example, if a person discovers his true identity as a student, he acts like one.

Comparing is the third step. In other words, one group compares itself to another. This comparison boosts one's self-esteem. Prejudice is born and grows as a result of it. As a result, one group considers the other a competitor. Then there is the competition and bloodshed over identity rather than resources.

According to the social identity theory, collective sentiment or membership is natural. Therefore, social identity is an external thing but a genuine, authentic, and necessary aspect. However, the approach warns that errors may occur if a group member discriminates against an external group that is not correctly identified.

Finally, theories highlight and caution against three prerequisites in advancing diverse identities. The competition stage is the first, the conflict stage is the

second, and genocide is the third step. In Nepal, the issue of identity has now progressed to the second stage.

Supernatural intervention

In science, aliens on Earth are now being contested whether or not supernatural forces are a point of contention. NASA, the US Department of Defense, and the US Central Intelligence Agency collaborated on the research. Since the middle of the twentieth century, Russia's scientific, defence, and intelligence organizations have researched the topic. Some of the research reports are classified as confidential. The public has become more suspicious as a result of this.

In any case, many arguments and conversations have taken place worldwide. They have come up with a variety of theories and interpretations. Where Does Alien Life Exist? Six Popular Theories: Aliens may exist. Perhaps they must comment on Victor Tangermann's piece from December 1, 2017 (Frank et al., 2018; Musk, 2017).

They allege that a creature or object from another planet abducted people in the Western world at night through a flying saucer (UFO) and released them after a few days of testing. Some experts believe the harmful Rh factor content in human blood is passed down from alien to human. According to one expert, aliens, too, have a hand in the evolution of the human species. Aliens, they claim, may convert human genes from modern humans (*Homo sapiens*) to advanced humans (*Homo sapiens sapiens*) (DNA).

The aliens are still attempting to create Homo Sapiens Sapiens.

It may take some time to verify whether the following assertion is correct. Still, it has compelled the scientific or human communities to think because current man cannot build physical constructions erected on the Earth in ancient times. Those magnificent physical constructions do not seem conceivable to be made by human ancestors. People thought the Earth was subjected to interference from other planets or the solar system for an extended period.

In the Bon religion and Kirat Limbu culture, similar events are popular. BonJhakri abducted Shaman Dhami Jhakri at night and imprisoned him in a remote wilderness to eat earthworms, according to Shaman Dhami Jhakri. The Shaman/ Dhami Jhakri ritual has grown on Bon culture or the supernatural force inherent in folklore.

According to reports, he returned to the exact location after holding someone for seven and nine days and was freed at night. Dhami Jhakri, an elderly Shaman, claims to have gained the same wisdom as Dhami Jhakri. The hypothesis is that extraterrestrial life or supernatural forces have influenced humanity. The facts mentioned above have substantiated the theory.

History-writing style

This research is primarily historical. As a result, it is critical to research current historiographic trends and styles worldwide. Otherwise, determine whether historical material is worthy of admission as a source.

This ability is beneficial to both researchers and readers. As a result, this paper addresses the historiography style.

The Annalee School is a modern and scientific historiography that emerged in France during the twentieth century. Scholarly historians advocate this approach, which stresses using scientific and social studies approaches and not political ones (Harris, 2004).

On this subject, Braudel is one of the most influential historians of the last generation who focused on socioeconomic issues. He was interested in historiography based on the World Systems Theory (Harris, 2004). France was the birthplace of historiography. Historiography was traditionally studied in-depth and scientifically, making it scholarly and not a social subject. Historiography thoroughly examines and assesses a historian's historical materials, research techniques, and theoretical approach (Ferro, 2003).

The Big History concept, advocated by David Christian of Macquarie University, is another intriguing historiography. It researches and documents the universe's history, from the Big Bang to the present, the beginning of creation. It entices a multifaceted field of research as well as its approaches. Rather than an in-depth study of a single subject, it contrasts facts with a multidimensional issue. It collectively examines and writes about the civilization, human inclination, and character of human history. Modern scientific historiography emerged after 1989. (Thorpe, 2012).

Comparative history examines the cultural conditions of several societies at a given time. It delves into the social and cultural relationships that exist between various cultures. This look is popular in the United States, the United Kingdom, Germany, and Russia. This genre began in the eighteenth century and remained popular until the twentieth. Historians have concluded that comparing the Roman and Chinese Han emperors is relevant (Kalberg, 1994).

A systematic approach to studying Society, economy, and history is known as historical materialism. It promotes coexistence by using economic analysis, social class, political structure, and ideology to find the root of any event or change. Historical materialism claims that economic activity, not ideology, is responsible for shaping history. Carles Max (1818-1883) was the first to propose it as a historical materialist notion. Communists have used this idea in the past (Marx, 1845).

Historians also research historians' backgrounds. This critical approach is found in historiography. It also investigates whether a historian was an independent researcher or associated with a political campaign or an ideology organization. Researchers analyze it similarly if historians create history out of selfishness or avarice. Historiography studies what, when, where, how, and why the account was created.

Historians are just some of the ones who research critical historiography. The poet who lays the foundations of history and his art or creativity is not considered independent by critical historiography. Furthermore, historians attempt to solidify the

composition and craft of poetry to make it more accessible to the public.

However, it only partially dismisses the work's context and historical significance (Bloom, 1997). This method makes it easier for historians and readers to interpret the past tense accurately. As a result, this design has risen widely in recent years (Bernard-Carreno, 2010).

Cultural history is both a discipline and a study of themes. It ties anthropology and cultural history together. It investigates how information, beliefs, customs, and evidence are transmitted through generations. It pays great attention to the past, present, and future continuity. Jacob Burckhardt, a Swiss historian, pioneered cultural history writing (Burke, 2015).

The historiography that is cyclical or linear is also deemed intriguing. The Greek poet Hoseid foresees the existence of five ages: the Golden Age, the Silver Age, the Bronze Age, and the Iron Age in his book *Works and Days* (Ages of Man - Greek Mythology, 2019).

Satya Yuga, Tretayuga, Dwapara Yuga, and Kaliyuga are four ages in Vedic and Hindu philosophy. Pitirim A. Sorokin (1889–1968) established the sociological cycle hypothesis. He separated Society into three groups based on cultural mentality: (a) spiritual realist, (b) material realist, and the synthesized version of both (c) idealistic Society. The "new idealistic society" describes today's Western Society (Sorokin, 1963).

Alexandre Deulofeu (1903–1978) follows the mathematical course of time. He claimed that a civilization's and ruler's dynasty would last a certain amount of time before changing owing to many factors. He predicted that any society would be 1700 years old and any reigning dynasty or governing system would be 550 years old (Deulofeu, 1951). As a result, ancient and modern historians welcomed cyclical or linear writing methods in history.

The study of the human race's general history is known as universal history writing (Lamprecht & Andrews, 1905). This approach to history encompasses the period from the dawn of humanity to the present day. It is traditional in the Western world to divide it into three sections: ancient, medieval, and modern.

Ephorus (405-330 BCE) was the first to compose a series of volumes on universal history, born in ancient Asia Minor. He incorporated study methods in the book in addition to the topic information. Histories are the most well-known of his many publications (Marincola, 2007).

The Golden Age was when the Han Dynasty controlled China in the third century. The Silk Road to Central China, West Asia, and Europe was open. The paper became popular in China during this period. Simultaneously, sovereign historiography began in China, following West Asia's sovereign historiography (Central Asia). Seema Queen (145-86 BC) founded the history of China up to that point in mythology.

The Grand Historian's Records (109–91 BCE) are often regarded as the universal history of the time.

Historiography covered China and India's accounts (Hansen, 2000).

Hegel's dialectical technique of history construction is often regarded as widespread and profound. The word dialect comes from the Greek word dialects, which means "exchange of ideas." According to his idea, any event that emerges as a thesis has the seeds of some defect or dispute. Antithesis develops against the argument throughout time. Between opinion and counter-argument, a state of synthesis is eventually achieved.

This discussion generates a new argument, which causes a counter-argument and history written through a re-dialogue (Spencer & Krauze, 2012). A related dialectical condition predicts writing history in ancient Greek philosophy. Old Greek doctrine may have inspired Hegel. In any case, the theory he articulated has influenced the writing of history.

Even though it seems different, the Marxist point of view has added materialism to this dialectical idea and dubbed the resulting theory dialectical materialism.

Marxist theory, however, is unique in its explanation. Marxist historiography is also known as deterministic history, in which any occurrence has a reason (Fine & Buffo, 2012).

According to Marxist theory, historians write history through subjective and subjective thinking. The Marxist viewpoint emphasizes economic considerations or economic interests in shaping history. Marxist historiography is also viewed as a movement to elevate and allow the oppressed class's

past. It gives historians theoretical guidance on how to build a classless society.

Marxist historiography examines history from a thematic perspective. It investigates the patterns of integration and variety among various communities and the reasons behind this diversity (Hare & Jack, 2015).

It is vital to look at history globally beyond different countries' physical, cultural, and ethnic boundaries. Since 1980, American university historians have lobbied governments worldwide to promote world history as an academic discipline.

Anthropology covers a range of topics, from easy to advanced. It examines civilization as a whole, from prehistoric to present times, and compares various social behaviors and customs within and within the Society during this procedure. Anthropology investigates and contrasts why and how things are similar or dissimilar within and outside of a group (Roy, 2003; Upadhyay & Pandey, 1993; Jha, 1994).

The history writing theory study outlined above will aid in studying, evaluating, and analyzing any historical content. In addition, this pen acknowledged the concepts mentioned above and aesthetics in mind.

Chapter 5 Findings

The study of Kirat Yakthung Samba Phyang's history and genealogy is divided into three stages for convenience. Stage A encompasses the prehistoric period through the Kirat dynasty. Stage B lasts until the Sen dynasty. The evolution of Rai/ Limbu, Samba, and Phyang is added in Stage C.

(A) Stage A (Ancient period - Kirat dynasty)

(b) Stage B (Historical period, Sen dynasty)

(e) Stage C (Rai, Limbu, Samba Phyang evolution to present)

Stage A notes from Avinav Manu, an old chronicle. Muna, Munatembe, and Mujingna Kheyongna are weaving and agricultural characters that Mundhum remembers. The Vedas and Mundhum depicted a circumstance about 5-6 thousand years ago. According to genetic evidence, modern humans evolved in Africa 200,000 years ago and expanded worldwide.

People wrote much literature between the 13th and 18th centuries, during the Metaphysical stage of social evolution. Literature can be registered with a memory of 5-6 thousand years. Our ancestors left us with few traces of their existence, despite reading them as scriptures, folklore, archaeology, culture, and genetics. Anthropology has successfully built a picture of human development based on knowledge and ideas gathered from departmental investigations in several anthropology domains.

Anthropology has infiltrated the modern world with knowledge and hypotheses by studying time, human dynamics, cultural symbols, and so on. However, it is nearly impossible to find the history of a specific race or event in anthropology. However, because the Kirat race is part of the human race, this study examined and analyzed it comparatively.

Ethnography is a type of anthropology. It tells us how the species has heard, comprehended, observed, and written history. Phyang Samba begins the lecture by explaining when and how he was born. As a result, the inhabitants of the Mundhum community have retained the Phyang Mundhum records, which include information from manuscripts and interviews, as follows:

5.1 An Overview of Ancient Ancestry (A)

5.1.1 Origin of human mundhum

According to Kirat Mundhum, after creating the universe, the world without man, Tagera Ningwabhu Mang felt unhappy. So he asked another god, Porokmi Yamphami, to model the human race. Porokmi Yamphami made the first human with gold and the second silver idol of human beings.

Taking the icon, "Ah, son of the sun, you have become the sun, son of the moon; you have become the moon, you have also become the man born from a girl, now get up!" she called. The human statute did not speak and move. She was sad.

She again asked Tagera Ningwabhu Mang for knowledge. Gaining knowledge, he mixed yellow clay

lime in the ashes of fountain bamboo. Then, she took the water collected from the stone from the sky. She mixed ashes and clay with the water and made a statue of a man. She added a soul to it. Then, she called the idol again in the same way. The clay idol said, "I am what I am," and chatted when she called like this. Porokmi Yamphami was happy to see that (Chemjong, 2003c).

She repeated the idol's words in the same way. When she addressed in this way, the clay idol replied, " Yes, but what just happened? " and continued to converse. Porokmi Yamphami was overjoyed to notice this (Chemjong, 2003c).

Tagera Ningwabhu Mang believed that a man without a wife was unfit for a man, according to Kirat Mundhum. He requested Porokmi Yamphami to create a woman statue once more. Porokmi Yamphami also learned from Ningwabhu Mang and transformed him into a woman.

The men and women finally met, but they became embarrassed by each other. Porokmi Yamphami drew water from the stone and mixed it with yeast. When they took the drug, their shyness disappeared. They then began conversing with one another.

They were successful in giving birth. Tagera Ningwabhu Mang blessed them both and declared their offspring. Following that, they had Susunge-Lalunge children. Children, Susunge-Lalunge, became mature. Boy was a good hunter. He requested a bow from his mother one day. As a result, he began shooting birds at the age of eight.

Khappungna Murungna mundhum

According to Mundhum, there was nothing at first. However, Mujingna, Kheyangna, Susuben, and Lalaben's sons became Namsami, Sun followers, and Suryavanshi's offspring. Namsami's son was Suvamphemba. Suvamphemba's son is Yukpunghang. Yukpunghang's son was Sawangemba. Pantumyang and Tentumyang are Sawangemba's sons. Khappungna Marangna was the two brothers' sister. Yumasammag or Sumnima's Tagera Ningwabhumanga are synonyms (Sherma, 2000).

Phedangba/ ma and Samba interpret Mundhum differently. Their analysis is diverse. In the creation tale, the founders portrayed as Swayambhu and Tagera Ningwabhu Mang are Namsami, sun worshippers.

In the Kirat Limbu language, Nama = sun, and Sami = child. They also believe in Parvati/ Uma/ Yuma. The Kirat Limbu worships mother power nature, and the ground.

However, believing God is the source of creation or existence does not open the investigation door. Mythology-based theological philosophy does not satisfy the need to know more about the universe's origins. Although science has not answered all of humanity's questions, its solutions are factual. After all, scientific thought and research have only been around for around 500 years.

The orthodox culture evolved from spiritual, foundational wisdom that lasted more than 5,000 years before the scientific period. Theological and metaphysical eras grew such beliefs and superstitions

that we can feel in modern society. Science can not extinguish those that have developed quickly. However, we can show the truth one day. Let us be positive that the scientific world will answer the mystery of creation simultaneously.

Readers have differing views on the study's concepts, knowledge, facts, and findings. The investigation should not stop as a result of this. To the best of my knowledge, experience, and skill, I researched, analyzed, and synthesized the subject.

Anyone can explore the relevant reference material if the reader wants to examine new information or theory. What is the purpose of the reference material? Why did you go beyond Mundhum? You have to go through the reference material published in a particular stream! The question may emerge.

This investigation is a sociocultural anthropological research project. It comprises Mundhum and other required elements. Another point is that we can only take some things published as proof. Even though I examined information ready with strategic urgency and political bias, these items were grouped according to their closely resembling anthropological knowledge regarding concepts, facts, and hypotheses. Using evidence and statistics, the researcher analyzed Mundhum, Veda, Purana, or folklore stories.

Even if the researcher disobeyed the one-sided matter, he has taken their knowledge and ideas to compare information and principles. The study aims to satisfy anthropology's wish and not anyone's interest group's perspective. That notion appeared at

odds with anthropology, which left out the synthesis. Nevertheless, the study has not wavered in the face of anyone's unreasonable desires and biases. I recommend considering academic endeavors if any information or theory makes you uncomfortable or hurts your feelings.

The researcher consulted experts on this subject during the research. Scholars have extensively worked on ethnography and languages in the Kirat Limbu culture. They are knowledgeable and experienced. However, their viewpoints and opinions differ much from the anthropological genres' facts and numbers. The indigenous Limbu population is now politically active, claiming the Kanchenjunga, Kumbhakarna area, and Tamber Khola civilization as the origins of the Munatembe of Limbu. However, Limbuwan was born later in the Kirat territory, according to history.

Local descriptions in ancient indigenous literature, such as the Yakthung Mundhum literature's descriptions of the Limbuwan region, are based on Bon religion animism and shamanism approaches (Halverson, 1998; ginger4766, 2020; Hoffman, 1975). Non-Limbuwan locations mentioned in Kirat Limbu traditional literature and Mundhum include Munatembe, Mount Kailash, Mansarovar Lake, China (Singyuk), and the Ganga plains (Temen). As a result, we should have a broad scope.

Kirat Yakthung society regards Ethnography as an expert for an extended period. Anyone who speaks Mundhum, the Limbu language, becomes an expert in Kirat Yakthung culture. People deal with metaphysical

knowledge as their identity. Kirat Limbu society is content in contemporary civilization, yet their viewpoint is old. It is not to say that we should change our philosophy or faith. I argue that we should progress by scientifically understanding our philosophy and culture.

According to sociologist Auguste Comte, this foundational understanding of the theological period lasted only until the seventeenth century. We joined the scientific era after the eighteenth century. We can digest any information or notion only based on facts and evidence. It is now required to reinterpret Mundhum by examining it using scientific facts and figures to keep yesterday's rudimentary knowledge.

On the one hand, the Kirat Limbu community's cultural interpretation and distortion of traditional knowledge have created a thick cloud of uncertainty. However, politics, strategy, and pursuing personal interests have all occurred in this hazy fog. A variety of factors have influenced it. Making a foundation culture of one's identity is correct; it has its place.

However, the interested researcher has also attempted to argue that one should thoroughly research and explain Mundhum in a scientific light. I tried to comprehend Mundhum's transformation into a political and strategic weapon by misinterpreting it. For many years, the state has seen Kirat Limbu's culture, language, script, and people through the views of the defeated party. It is something that history and the present have attested.

History, character, and sociopolitical reality are all intertwined in this cycle. As a result, today's challenge

is to consider culture by making it a source of unity. We are in a competitive age as well as a scientific age. As a result, Mundhum's power should stand with a scientific belt knotted in today's perspective. Kirat Limbu's culture is distinct and unique, which is good.

However, we also recognize that they split due to cultural misconceptions and misunderstandings. Others are putting more pressure on them due to their lack of togetherness. In this approach, external influences, personal thinking, and style marginalize one's nation.

We can not equate the written Vedas, the Bible, and the Qur'an to verbal Mundhum. Apart from the written but formal Mundhum, we must be cautious in utilizing oral Mundhum as a basis. People wrote the Rig Veda on leaves for about 500 BC, between 1500 and 1000 BC.

Kirat's history dates back to the ninth and tenth centuries when King Sirijunga first documented it. In the 18th century, Te-Angsi Sen Thebe transcribed Saba/ Samba Yathang and Susuwa Lilim Mundhum into the Sirijunga script. In Sikkim, Lalsor Sendang collected Kirat Mundhum in 1925 (Tumbahang, 2013; Marohang, 2019).

In 1956, Iman Singh Chemjong compiled Mundhum and published 'Kirat Mundhum.' Mundhumian Asaman Subba and Chandra Kumar Serma gathered and published Kirat rites in the twentieth century. Sikkim's Jash Raj Subba detailed the Yuma Mundhum collection. Bairagi Kainla compiled and published Chait Mundhum in the twenty-first century (mythology).

As a result, Kirat Limbu's Mundhum is the oldest in oral tradition but the youngest in written form. Oral folklore has its own set of features and limits. They may become disoriented and lose their way if we cannot manage them properly. Today's Kirat Limbu culture is suffering from misinterpretation. There are several possibilities in scientifically conducting studies and as a challenge.

Phedangba/ ma and Samba do many Mundhum recitations. As a result, Mundhum's oral literature is an ethnography. Folklore and ethnography cannot be generalized (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015). Because no recorded religious book has adequate information, we study it as folklore because it can present proof and data. By categorizing them as folklore, they are knowledge or theory of a particular ethnic group. Tales of genealogies are just popular beliefs unless supported by facts and evidence.

Culture is social behavior and values. The tangible cultures we see with our eyes include manufactured tools, weapons, dwellings, appliances, food items, temples, and idols. Nevertheless, on the other hand, we cannot interfere with emotional, ideological, belief-oriented ideals, values, beliefs, traditions, customs, marriages, relationships, religion, ideas, philosophy, literature, knowledge, or language. As a result, tribes are distinct from others due to culture.

Anthropology examines cultures. Anthropology investigates how culture influences human behavior and how it is constructed and develops from many perspectives. This framework makes a Marxist

understanding of a country's culture critical and possible. According to Marxist critical theory, states and elites use any culture for political benefit. Under society, the prominent elites weave a net of deception and govern the lower class in the guise of culture.

We investigate the literature produced by these elites in the image of culture and ethnography. Marxism explains that they are just literary works designed for political and strategic purposes. We ignored this (Dupre, 1980).

After all, throughout history, rulers have constructed several faiths and civilizations to administer the state system and keep order in the country, based on the advice of their priests. Consider Jung Bahadur's anti-indigenous state law to see how religion and culture manage things politically and strategically. We can discover its consequences and proof in the Limbu community (Gustavsson, 2013).

Ethnography is "Out of Time" (Fabian, 2014), which has nothing to do with time, year, historical facts, or statistics. As a result, people tend to look at misinterpretations based on fictitious species descriptions. Our society is constantly in the hands of those who wish to keep it in a state of delusion. They need to be more interested in scientifically identifying and treating illusions.

As a result, the findings presented by those above Marxist critical theory are significant. Another researcher, Fabian, claims that people misunderstood the species description since it is a fictional subject that exists outside of time (Fabian, 2014). In this light, the hue of the species description appears deeply

embedded in Kirat Limbu's psyche. The clergy, the religious, and the authorities do not tolerate or listen to criticism. Even if he maintains his religious-spiritual thought or trip, the discerning person keeps his ears open for criticism.

We need to study and analyze any subject by turning it upside down. After all, you do not see the crumbs in your eyes, and you should expect others to look at your flaws.

Man's degree of consciousness centered on God before the thirteenth century. People thought God was the source of everything. That man likely adopted this attitude and style of responding to curiosity to avoid dread and panic while promoting virtue in society. Human consciousness has risen slightly from the thirteenth to the eighteenth centuries.

They made life and the world incomprehensible at the moment. People began to believe in supernatural power instead of God, even though not everyone knew God's presence. The priestly elite attempted to cut curiosity by abstracting society's emotions.

They turned to books for help. As a result of social ideas, people wrote classical literary works. People stopped paying attention to literary fiction in the nineteenth century. They came to trust what facts and evidence could explain, known as positivism (Michel, 2018). As a result, the scientific epoch began.

Ellen Dale Daniel, a historian, reported that people are still undecided. People speak logically and transparently at times but act irrationally and opaque at other times. Around 80% of science, engineering, and economics are logical and transparent. On the

other hand, Daniel found that 80% of people behave irrationally and opaquely in religion, politics, law, and philosophy (Daniel, 2010). The scholarly writer's long experience summarized things reasonably. The author has done an excellent job reflecting on what we think and practice in several domains.

We are ecstatic to hear the account of yesterday's bloody black days, which are brimming with blossoms of the king's heroism. Feelings are just as lovely as they were in the past. In reality, the entire history had been bitter and not sweet. The modern era's ascension has been complex, and due to the sacrifices and contributions of many solid and ethical people, dark days like savagery, slavery, and Sati disappeared.

The birth and development of enlightened human consciousness, such as human rights, have only been possible over a very long period, thanks to the sacrifice of millions of people. People today have the self-assurance to face political and even divine power. In the name of God, no one gets authorized to do wrong. Now, humanity is aware of preventing returning to such a terrible night. Some realms tend to slow down the passage of time.

We are useless in the twenty-first century if we believe in a slave mentality and a God-ruled culture. We shall stay caught up if we think, search, and move forward scientifically. Darwin's theory of evolution states that the only way to survive is to adapt to the environment or compete (Darwin, 1836-42).

To win the competition, you must build a modern-day scientific approach, thinking, and style and not

become a cultish or a hero who shoots a bow like yesterday.

However, we have a habit of getting excited in the present by remembering the days of our ancestors or the past. It may be due to the influence of hearing exciting fairy tales during childhood. Hindu theology, in particular, has instilled in the psyche and culture the belief that the Satya Yuga was a good time and that our ancestors were excellent.

However, anthropology demonstrates that modern human life is growing more comfortable than before. Those religious texts and folktales need a scientific interpretation. Folklore requires thorough research, examination, and synthesis.

It is necessary to comprehend folklore's essence, woven and flourished in imagination and passion (EssaysUK, 2018). We can not consider the Mundhum and the Vedas and all written history at a single glance. We believe the knowledge with facts and evidence. The researcher aims to discover the realities of illusion and the truth of the facts. Approaching the truth is Shiva's (truth) philosophy, and it is also the purpose of the study.

Around 200,000 years ago, modern man evolved in Africa (Wang et al., 2012). Human awareness began to develop 70,000 years ago. Humans carved a wild pig into the cave wall some 50,000 years ago. This hand motion is the first manifestation of human consciousness by the indigenous people of Indonesia. Then people manufactured hand-painted paintings discovered in Europe 30,000 years ago that were indicators of human cognition.

According to anthropology, people in the Middle East initially conceived of heavenly power or God 14,000 years ago (Armstrong, 2003). When humans first started farming 12,000 years ago, life changed drastically. Finally, only 500 years ago, man invented science. After that, they began to think and look for the source of every incident scientifically (Harari, 2014). The cornerstones of human evolution are these four significant developments.

The evidence above suggests that our scriptures, Mundhum, Vedas, and myths are probably not over 70,000 years old. The Mundhum and the Vedas describe basic descriptions similar to the agricultural, human character of societal development. As a result, the characters are just 14,000 years old. People compiled and wrote the Rig Veda between 1500 BC and 500 BC (Sanijit, 2011). As a result, even the most senior religious literature today is less than 3500 years old.

The tales detailed in the Lepmuhang Mundhum and Matsya Purana could have happened anywhere between 3000 and 2820 BC, and the flood era could have lasted around 5,000 years (Subba, 2019). As a result, people resumed thinking about the Vedas, Puranas, and other ancient writings between 6000 and 5000 years ago. Mundhum's mythology relies on it as well.

The Shiva symbol Pashupati, discovered in the Indus Valley Harappan Civilization (3300 BC to 1700 BC), suggests Kirat's existence and identity in India are about 6,000 years old. The Kirat Yakthung's ancestor Yuma grandmother narrative in Mujongna

Kheyongna Mundhum reflects an agricultural character.

Yuma's weaving has also been related to China's Silk Road expansion. People established the silk trade route connecting Central Asia and Europe via Arabia before 1500 BC (Bullet, 2008).

According to genetic linguistics, the Kirat Limbu language is thought to have originated in Sichuan. People brought the Tibeto-Burman linguistic family's language to Limbuwan (VanDriem, 2005). As a result, Mundhum, Veda, and folklore have kept a 5-6 thousand-year memory. We must look at their historical context to comprehend the qualities and limitations of our religious texts and mythology.

According to science, the cosmos began 13.7 billion years ago. Scientists discovered the Earth's genesis 4 billion years ago (Wall, 2011). Science has developed the basic facts, hypotheses, and technology, despite only satisfying some people's curiosity.

Genetics, linguistics, and archaeology produced theories about the Origin and spread of modern man. Anthropology has researched human development and behavior more than any other field. As a result, this research focuses on the epicenter of Anthropology.

Today's scientific era is competitive. We believe in Healthy competition. However, healthy competition has only sometimes existed in history. The story of monarchs is more than simply history; it is also about the type of rule of the people. It is unclear why people

or enemies removed the king and how much tranquility the people enjoyed.

History considers the king a hero, although there is no evidence that he was a tyrant throughout his history. Only a rival may write about a king's flaws. The Puranas of Devasura Sangram and others, in which literature insulted Asura, are proof. Kirat history portrays Kirat monarch Narakasur as a hero, although Sanskrit literature documents his oppression.

Aryan excluded Kirat Limbu from today's state power events under the guise of the same accusation.

5.1.2 The Idea of Science and History

Around 200,000 years ago, the mother of a modern man lived in Africa. However, according to literature and history, humanity can only recall its forebears from roughly 5 to 6 thousand years ago. Human memory, literature, and history have yet to recall African genealogy. Folklore identified Kashyap as his progenitor in literature, with his forebears dwelling in the Caspian Sea. As a result, folk fiction, history, and the Scripture have attempted to make sense of the hazy picture of 5 to 6 thousand years ago.

Ancient and primitive lineages cannot display drawings dating back 200,000 years, let alone pictures dating back 5-6 thousand years. However, our wealth of knowledge is due to our ancestors' generosity. We should use it as a foundation for comparative research of various aspects and scientific analysis. Unfortunately, the current genealogy only somewhat revolves around unraveling or untangling the knot.

Kirat, Kashi, Khambongba, and Yakthung from the Caspian Sea, Persia, Mesopotamia, Sapta Sindhu, Ganga plains to Simangadh in the Terai region of Bara, Nepal, to Chaudandi of Eastern Nepal are symbolically covered by the Ancient Era (stage A) in this study.

The Kashi, known as the Kirat dynasty in Simangadh, became the Sen dynasty. It took a long time to complete. Then a bunch of them invaded Chaudandi and took control of the region.

All of these are too many to mention in a genealogy. For this study, the Ancient period spans from eternity to Koshi Chaudandi's Chudamani Sen's children Setchhene Senehang.

The lineage from Swayambhuva Manu, according to Kirat Mundhum, also indicates the beginning of creation from here. The self-existent mind is also considered the beginning of human innovation in Sanskrit literature. Mundhum believes that human design is self-evident. Therefore, Swayambhuva Manu is the start of the lineage. Modern time science estimates the period of the Swayambhuva mentioned above Manu recorded in the literature around 5 to 6 thousand years ago (Sheoran, 2017).

According to science, the ape, a human-like creature, developed 2.5 million years ago, while a modern man (*Homo sapiens*) is just 200,000 years old. The 200,000-year-old genealogies that migrated from Africa to West Asia, the Middle East, Central Asia, Southeast Asia, and East Asia cannot be tracked. Here, we can only show indicators of

heredity. Numerous developments may obscure in the interim, long periods.

We cannot name each mountain individually if we relate the time and events of the past to the mountain range. Therefore, only Afghanistan, India, Pakistan, Nepal, Sikkim, Bhutan, and Burma are in the topography. The Himalayas lie south of Tibet and the southern section of China. The Himalayas are a series of mountain ranges that run east to west. We can only compare and understand where the mountain range detached from and rejoined in the dynasty's Himalayas.

Here, rather than each clan or community, a comparative study can be done by holding its original wave. The fundamental difference between the waves of plants and humans is that the stems of plants do not rejoin after being separated. Still, the waves of humans can be joined and split again and again after being separated.

Man is not a sheep in a flock of sheep or a goat in a herd of goats. Its distinguishing feature is the human race, which emerges through the cross-breeding of several races. Historians describe the Kirat/ Mongol dynasty as warlike warriors. It was common for women of different races to be kidnapped (Curtin, 1908). According to the scriptures, Aryans also performed this task at the battle of Devasur. Other tribes/ castes adopted this marriage style as well.

Pokharel, a linguist, has brought up the topic of Kashi, Sumer, and Goth blood mixing. Over time, attitudes such as the caste system and indigenous,

religious, and sexual purity principles evolved. All of these tribes, castes, beliefs, and societies, however, science considers them manufactured objects. People will understand blood mixing, cultural synthesis, evolution, and genealogy more quickly if we pay attention to this.

The book tries to present a crude schematic of the directions from which Kirat enters Himalayan Nepal. The progenitors of Kirat had already been established as Rudra, Hun, Das, Dasyu, and Dravin ethnic groups in Sapta Sindhu and other parts of India before the Aryan invasion between 1700 and 1500 BC. Then a series of conflicts erupted between Arya's ancestors and the indigenous Kirat.

During this procedure, the Kirat race evolved by combining Mongol blood with Das, Dasyu, and Marut's blood. These groups moved to Nepal, Assam, and northeastern India. That was the Kirat tribe's evolutionary form. The second greatest group of composite Kirats was the group that entered and expanded into India, including Nepal (Thulung, 1985; Chemjong, 2003a).

Before that, the first group of Kirats had entered Nepal's Himalayas. According to scientific evidence, between 6000 and 5700 years ago, many people invaded Nepal via the Kodari-Rasuwa route from the north. They had incorporated or displaced the indigenous peoples that lived here.

Over time, a conflict erupted between this indigenous and the recently migrated Aryans. First, the Aryans defeated the indigenous in the war. Then, from the west, they pushed indigenous toward

Eastern Nepal. As a result, blood from various tribes/ castes mixed, forming the Kirat. They became indigenous in Nepal, however. Archaeology and linguistic studies have also corroborated this (Wang et al., 2012; Zhao M. et al., 2009; Kallie, 2018).

Is it because the Vedas and Mundhum have different names or characters? Linguistics has solved some questions. Linguists believe that people wrote Vedas between the 12th and 5th centuries BC. People wrote Mundhum only in the ninth and tenth centuries.

Therefore, Mundhum cannot directly contest the Vedas' authenticity. The Rig Veda also depicts the pre-Vedic period. Details regarding Hinduism and the caste system are included in Post Vedic. Das, Dravidians, and other Adivasis are mentioned in the Veda. Kirat's ancestors were Das, Dasyu, and Marut. They had brothers who were Dravidian and Ravana (Thulung, 1985).

We can use the Vedas, Mundhums and history to assess endless genealogy. Even if it is insufficient in and of itself, it will be tough to reject it right away. Because the Rig Veda explains many ethnic groups. We attempt to draw a picture by looking for Kirat in the blurred image.

Writing history requires data and details. The pyramids and sphinxes were instrumental in writing the history of ancient Egypt. Similarly, Herodotus' work 'Histories' is considered helpful in knowing the history of Greece. Livy 'Annals' is regarded as a valuable resource in the history of Rome. Literature is also considered a vital historical resource. The Vedas,

Puranas, Upanishads, and Brahmanas., have made essential contributions to writing the history of the Aryan Nation.

Nevertheless, writing Aryan history is focused only on literature. All these years have been event-oriented material. Therefore, there is no reliable history of the Aryans who came to India after 1700-1500 BC and the non-Aryans who came before them and became a nation. They have to rely on the literature and history of other countries.

Of course, Samvat was not in vogue at that time. Therefore, people used to remember the past through literature composed of events as the main event. As a result, it attempts to recall history through literature written around events.

Folktales and fables passed down from generation to generation are Mundhum. It is a fundamental historical source. Now that it has passed beyond the folklore phrase, we must consider its characteristics and limits. The Kathmandu Valley has relics from the Kirat dynasty.

The names of rivers, places, and places of the term Kirat are evidence of the Kirat period further in the Kirat area, but it has yet to be excavated and investigated. As a result, we must consider other nations' literature and history under Kirat Limbu's studies. It is not unnatural for someone to show himself as high and others as down. It naturally lifts its head over and above the opponent's head in a narrative made by a race for itself. We need to focus that discussion on the scope of historical analysis.

According to the Veda-Purana, Arya, and Anarya, they fought a series of conflicts. It is common knowledge that no one from the adversary writes well when writing history. Aryan academics have also challenged the bias in Sanskrit literature production. We can rationally expose and dispute material or words that demonize someone in a derogatory way. It is now up to us to investigate and revise what is there.

We must now put what we have gathered, the literature and historical information, to the test in the light of modern science. We need to compare our Mundhum, literature, and history. Scientific light is through anthropological research, anthropology, excavations, biological genetics, languages, and other methods.

As a result of comparative study and analysis, we can come to a logical conclusion. The indigenous civilizations of the Middle East, Eurasia, Central Asia, Sapta Sindhu, the Silk Road, Tibet, and the Himalayan region are all investigated. Carbon dating studies, language perspectives, and the broad spectrum of genetic research that establishes genealogy need more investigation.

Mundhum, the Kirat tribe's sacred text, predates the Aryan Veda. Before the Aryans arrived, the Kirats' ancestors had already established themselves in the Sindh-Harappan region. Shiva's impact in India grew thanks to Kirat and his relatives (Danielou & Gabin, 2003). In the years 1700-1500 BC, Arya invaded Sindh. According to Sanskrit literature, there was a conflict between the Aryans and the Kirats.

During the battle, indigenous ethnic groups such as the Kirats gradually displaced. However, Kirat's Shiva worship had entered Arya's Vedic faith. Aryan reviled Shiva first as a Rudra (Anger) deity and a genitals worshiper. Once Aryan accepted Rudra as a Mahadev God, Sanatan Dharma took shape. As a result of the indigenous Kirat Shiva religion's effect on Sanatan Dharma since the Vedic period, Sanskrit philosophy has given Shiva philosophy, symbols, and symbols a favorable interpretation.

After all, whether Rudra is known as Mahadev or Shankar, the same Kirateshwar is Shiva. Sanskrit literature incorporated the philosophy of life, yoga practice, and the quest for truth and beauty into Sanatan Dharma. Sanskrit literature remained strong in asserting its individuality over time.

However, there is no doubt that the Kirat family are the descendants of Kirateshwar, the promoter of the Shiva religion. Today, some sects claim that Hindus influenced Kirat. But they disregard the fact that Sanatan Dharma and the Shiva religion exist.

Shiva Dharma is the elder, and that influenced the Vedic religion. Some Kirat families argue that the second sibling has influenced the eldest brother! Understand that the eldest sibling, Kirat Shiva, affected the second sibling, Vedic Sanatan.

In and of themselves, the ageless drawings based on the Vedas or Mundhum appear hazy and unfinished. However, this pen shows the exact shadowy figure of the ancient Veda and Mundhum as roughly eternal characters, as if instructing someone by pointing a finger as far as the eye can see.

Although the age-old family tree depicts their father's grandchildren and grandsons here, they are simply symbolic. It merely denotes a bibliography of comparative works. As a result, it is more acceptable to refer to this timeless genealogy as a close genealogical collection.

When a Sanskrit name calls a character, we need to deduce that the character is a Kirat ancestor or comparable, according to the Vedas. For example, Kirat Sanglalng's son Punlalng became known as Amar Raya/ Rai after being renamed Hindu in Vijaypur's history. At the same time, Sanskrit literature is called Kirat with different names such as Dev, Kshatriya, Asura, Daitya, Mlechch, and Shudra in places. Similarly, literature and history gave other terms for various characters.

It is now up to the researcher and reader to use comparative analysis to discover these facts. I am grateful to the scholarly writers and historians who drew the ancient genealogy. This outline will aid in the genus' comparative determination and study.

History investigates the Sen, Rai, Limbu, Kirat, Mahakirat, Sumer, and Kashi drains in the quest for Phyang Samba's ancestors. Susuwa, Lalaben, and Musingna Kheyongna are the characters of Mundhum. Studying compelled us to go beyond the world history of India, Mohenjo-Daro-Harappa, the Himalayan mountain range, Central Asia, the Arabian Peninsula, the Mediterranean Sea, West Asia, Europe, and the land of modern human origin, to Africa.

Since the arrival of modern man on this planet, about 6-7 thousand generations have elapsed. We

are so uninformed that we find accepting our forebears from 30 births ago impossible. Even the ancestors, Mundhum Veda, are only 200 generations old. As a result, researching genealogy is as extensive as determining the origin and end of the ocean. Scriptures depict the characters by various names, gestures, and signs in this process. As a result, this task necessitates many abilities, including historical and anthropological knowledge and a multidisciplinary approach.

Details from today's generation to two or three generations ago may occur. Even if a dispute does not emerge, it is impossible to track down the genealogy of characters from 30 ages ago. They can have a random order because different names in different sources recognize them. Comparing, interpreting, and synthesizing the signal provided a complex process.

This study necessitates a thorough understanding of the subject and meticulous research. The researcher has developed an abstract sense of direction due to a protracted thought process while studying. As a result, the study has concluded the duty of comprehending and writing the explanation.

Based on the data and statistics, the Samba and Phyang clans and sub-clans developed over 688 years. Even though this period is brief in human history, historical proof is challenging. As a result, the study used comparative study methodologies to check and synthesize ancestral and offspring data.

The door to change is open if we can get genuine facts in the future.

Stage A of the genealogy depicts the Ancient period - the Kirat dynasty. Similarly, Stage Two covers the Chudamani Sen dynasty, while Stage Three covers the evolution of Rai, Limbu, and Samba Phyang to the present.

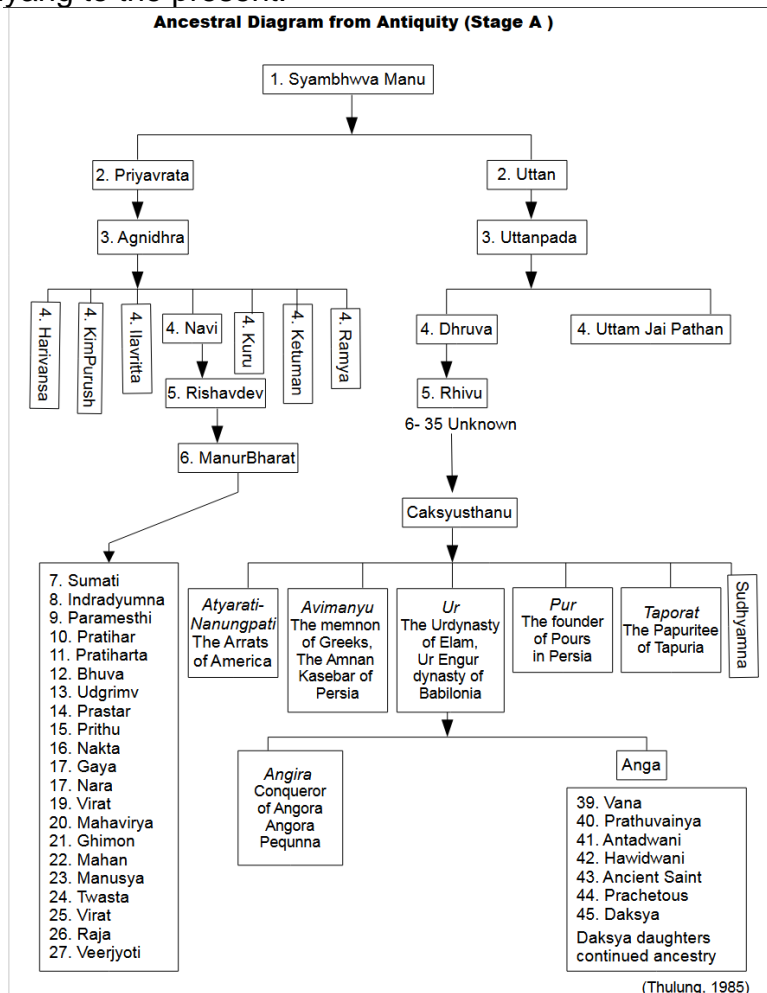
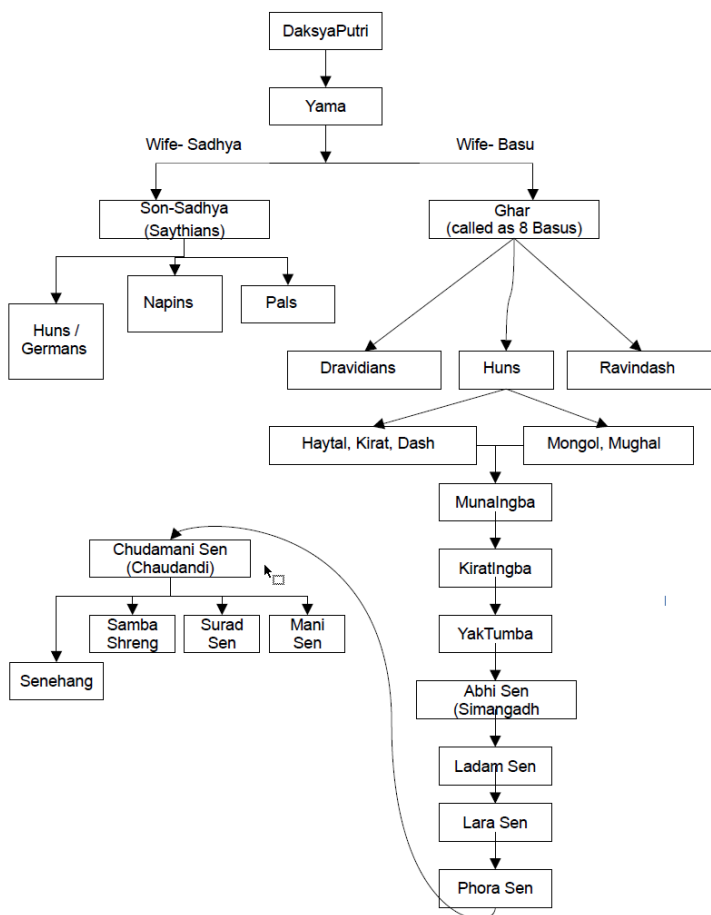


Figure 6 We can evaluate endless genealogy using the Vedas, the Mundhums, and history. It will be difficult to reject it immediately, even if it is inadequate, due to the Rig Veda's explanation of various ethnic groups. On this basis, the diagram was created to discover Kirat's existence. (Ancestral Diagram from Antiquity, Image 1 of 2).

Ancestral Diagram from Antiquity



(Thulung, 2042; Mabohang & Dhungel, 2047; Chemjong, 2059; Yonghang, 2068; SenChobegu, 2064)

Figure 7 Ancestral Diagram from Antiquity, Image 2 of 2

The genealogy included Abhinav Manu to Kirat, Yaktumba, and Sen in the above lineage. The history of genealogy is vast. It is like displaying a candle to

the sun by including it in the genealogy. We can regard it, however, only as a symbolic transcription. This genealogy demonstrates that Abhinav Manu was the ancestor of Arya and Kirat and many ethnic groups and species. Its period is about 5000 years. As a result, 5,000 years ago, the people separated into Aryans and non-Aryans unified in the same race and civilization (Sheoran, 2017).

However, they became split over time into different geographies, cultures, faiths, and religions, among other things.

We can consider a genealogy linguistics approach for the genealogical study. Balakrishna Pokharel, a comparative linguist, observed a big group raising goats near the Persian Sea's northern Sumer. They were Chag believers. The Kashi family was their name. The people of Sumer were known as Mongols, and the people of Kashi were known as Kashi.

The Kashi and Guth (cow-rearing) ethnic groups formed the Kashi caste by combining blood. The same Kashi tribe returned to Sumer and intermarried with Sumer (Mongol/ Krum) families. As a result, Sumer was mostly renamed Kir/Kirat, and Kashi was mostly renamed Kashyap, Kas, and Khas.

No race is immune to blood mixing, according to linguist Bal Krishna Pokhrel. Kirat and Khas' blood, he claims, is one-of-a-kind. Khas gave rise to Brahmins, Chhetris, Vaishyas, and Shudras. In his book *History of the Khas*, Pokhrel reveals this fact (Pokhrel, 1998).

From a genetic standpoint, the modern human race arose from the womb of a single woman in Africa around 200,000 years ago (Gibbons, 1992). It

appears impossible to convey a 200,000-year-old wave to the present day. Because Rig Veda and other Sanskrit literature remember Swayambhuva Manu's reign began in 3391 BC, or about 5300 years before today (Thulung, 1985), only the genealogy of Swayambhuva Manu (3391 BC) and Vanvatsav Manu (2811 BC) so far (Sheoran, 2017).

It is impossible to remember the rest of the 195,000 years of genealogy. Shreds of evidence have shown that the Mongol race evolved from the Negro race 60,000 years ago today (Li, 2004). According to Chinese mythology, their ancestors were initially black before turning yellow owing to environmental factors.

The Hindu goddesses Kali and Mahakali can also be compared to the Chinese narrative above. However, verifying the estimated ancestry of around 5,000 years above is impossible. Instead, we can create a theoretical sketch of the genealogy by comparing it based on hearsay, recollection, proof, similarity, and diversity. Because the first period of the genealogy is infinite, this layout serves as a model.

Mundhum mentions Swayambhuva Manu, which is also available in Aryan literature; the ancestors of Kirat and Arya used to coexist with civilization during Swayambhuva Manu's time. According to history and the Vedas, the ancestors of Kirat or Mongol, Aryan and Khas, Caucasians, and others all lived in Mesopotamia, Persia (Thulung, 1985).

Limbu's ancestors were also in Munatembe before arriving in China, according to Kirat Mundhum (Chemjong, 2003a).

To get a 5000-year genealogy, we will have to turn to the Vedas. Vedas and Puranas noted Kirat's ancestors in the texts. Scientific excavations, studies, and analyses have proven some Vedic knowledge. By comparing the facts documented in the verified history, attempts have drawn a theoretical, conceptual time.

Modern man can trace his roots back to human knowledge, which took him to Simangadh/ Simraungadh via Sapta Sindhu, Ganga Plains, Afghanistan, as a branch of Kirat. Its all-encompassing theoretical framework was ageless and applicable to this subject.

5.2 Sen-Samba Genealogical Diagram (B)

The SambaSereng/ SambaShreng descendants of the Sen dynasty, Chudamani Sen, went from Chaudandi Chatara to Sanguri, Dhankuta Sangamtar, and across Tamber Khola North. During this time, he arrived at present-day Panchthar. He came to Mewa Khola Thum of Taplejung from Panchthar after passing across the Tamber Khola River. Other sambas, like the Phyang sub-clan, arose there.

Stage B, the earliest period of the genealogy, covers the development of the Sen dynasty to the dawn of the many samba sub-clans. The basis for this template is history, genealogy, and Mundhum. Sen Thegim Limbu genealogy, Yonghang genealogy, Changbang Samba genealogy, and other genealogies and genealogical knowledge helped create the early

lineage (Chongbang, 2009; Sen Chobegu, 2007; Yonghang, 2011; PhyangTB, 2019).

A family tree, as well as a family compass, is a genealogy. Some names are dropped, replaced, or repeated. The researcher also compared by turning upside down the order of things. Some words are deceptive and ambiguous. Compared with lineages reported in other genealogies, the writer has undertaken to lower such mistakes. Still, many items are unrevealed in the genealogy; some are contradictory. In this example, genealogical adjustment and synthesis end by evaluating the historical context.

According to legend, a party of hunters from Koshi Baraha in the Phyang Samba Origin Mundhum traveled towards Tamber Khola. A brother abandoned the group on the way to Yangrup. That brother later gave birth to Yonghang and Thegim. The Chongbang Samba dynasty refers to the Saratappa/ Shratappa hunters of wild pigs in Nalbo as the Senehang Rai dynasty. From this, Chongbang, Phyang, and others became Samba. Therefore, the ancestors of Yonghang, Thegim, and Samba were also the same before.

After Nalbo, Samba's ancestors, including Chongbang and Phyang, arrived at Mewa Khola Samba. Sambahang had governed the area before he came. Samba was the name of the hamlets during the time.

Based on eight samba topographies, including Chongbang and Phyang, the descendants of Saratappa, Phembunhang, who resided in the Samba

area. They got the name Samba because their ancestor was Sambasereng/ SambaShreng. He likely chose the surname Samba to honor his father, Sambasereng.

They later governed and dwelt in the Mewa Khola Thum Samba area. They were Chudamani Sen's children from the Sen dynasty. Their ancestors in the Chongbang ancestry were Sen and Rai. He is known as Senehang Rai in the genealogy (Chongbang, 2009).

Simangadh had Abhi (Udiya) Sen, (2) Padma Sen, (3) Lara Sen, (4) Phora Sen, and (5) Chudamani Sen, according to the Yonghang genealogy. V.S. is a character in it. Chudamani Sen was the ruler of Nepal in 1324. Gayasuddin Tughlaq removed him from Simangadh as he was expanding his realm then. Chudamani Sen then traveled east with his children and armies to set up the state of Chatara Chaudandi, which is now known as Chatara Chaudandi. That is what happened to him. These Chudamani Sen ancestors, according to Yonghang lineage, became Yonghang after the descendants of Senehang (Yonghang, 2011).

According to the Yonghang genealogy, the four brothers and sons of Chudamani Sen crossed the Sanguri hilltops, reached Sangamtar, an interior hill, and began settling in 1388 Vikram Samvat. After seven years of living there, Senehang, the third brother, wished to cross the Tamber Khola. The four brothers buried a stone in their remembrance before they left. Hangsemmalung was the name given to it.

After then, the three Senehang brothers crossed the Tamber River. They arrived at Simraghat and stayed for seven years. A Senehang sibling conquered the King of Poklabang Tehrathum and ruled there. The three remaining brothers awoke and crossed the Tamber River to the north. According to the genealogy, the brothers arrived in Yangrup and separated off again.

One of the Senehang brothers was destined to Yangrup Panchthar. Sangdinhang and Suyapahang were his two sons. Yonghang was the surname of his descendants. In 1396 Vikram Samvat, Nahang, a Yonghang family member, governed Yangrup.

Senehang's eldest brother had married a Tamber Khola girl. He traveled to Tamber Khola to visit his father-in-law. The younger Senehang brother saw the Mewa Khola. As a result, when these Senehang arrived at Mewa Khola and Tamber Khola, they gave birth to Samba families (Yonghang, 2011).

The Chongbang Samba genealogy records the ancestry of Chatchanu-Senchunu Senehang by the Yonghang genealogy. The lineage mentioned Senehang Rai, their progenitor. In any event, Saratappa was the ancestor of the eight sambas, including Chongbang and Phyang.

Saratappa and his ancestors may have inherited Samba's surname from their forefather SambaSereng. SambaSereng and Saratappa's descendants settled in Mewa Khola. The Samba clan and its sub-clans arose due to their efforts (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

According to Chongbang/ Phyang Samba Pung Mundhum, the SambaSereng/ SambaShreng was the ancestor of eight Sambas, including Chongbang/ Phyang Samba. SambaSereng is known to the Mundhum as Sereng/ Shreng Sammag.

According to this, Chongbang, Phyang Samba's ancestor Saratappa was one of the descendants of SambaSereng recorded in Mundhum. His descendants still have the Samba title of SambaSereng. The Samba families got the Samba clan by Samba toponym from Sambahang and SambaSereng Sen dynasty heritage.

Chongbang and Serenghang/ Shrenghang as Subba governed their respective regions in the Terai region of the Kirat kingdom in the 16th century, according to Vijaypur's Kirat period history (Chemjong, 1974). This point is something we need to consider. Phyang Samba, Chongbang Samba, and Sereng/ Shreng were all related on this premise. Hence, Mundhum denotes that they are blood-related.

The genealogy mentions a history that reaches back to the fourteenth century. Ten Limbuwan was established in the 6th century. The account said the Samba clan and places along with Mewa Khola and Tamber Khola during the Limbuwan formation. We can now deduce that Samba's hometown and surname were established before SambaSereng.

After the Kusan invasion in India circa 340-455 AD, the Huns, Sens, and Licchavis entered the Himalayas and formed Kirat Limbu, according to Indian historian Pandey (Pandeya, 2013).

According to another Kirat Sen Limbu writer, after the Kusan invasion in 89 A.D., Naga, Sen, and Licchavi joined Kirat country and became Kirat Limbu (SenChobegu, 2007).

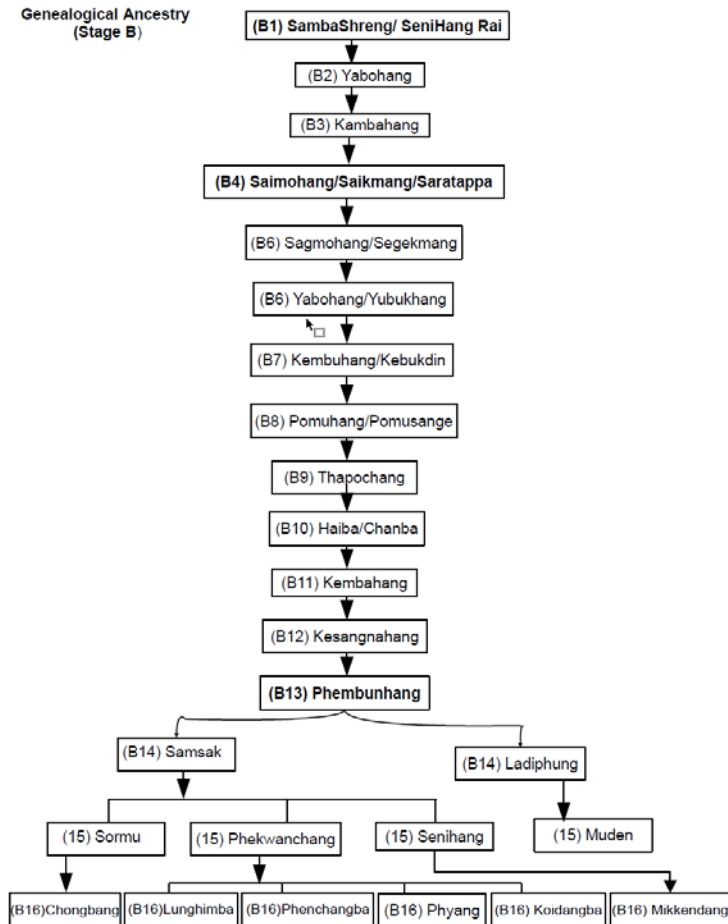
We can solve the above question based on these historical facts. There are signs that the Hun, Sen, Licchavi, and Naga dynasties described above entered Mewa Khola Tamber Khola during the first and fifth centuries. It is logical to presume that Sambahang descended from them on the same reasoning. This Sambahang got its name from the Samba village.

Even though Samba's names of the eight Sambas Samba are toponyms, such as Chongbang Samba and Phyang Samba, they are SambaSereng's descendants. As a result, they adopted the surname Samba. Based on the information presented above, the ancestors of the Sen dynasty SambaSereng and older Sambahang are linked. This issue necessitates research.

The ancient tree is outlined as stage A in the texts. Likewise, the historical journey from Simangadh (Simraungadh), Chatara, Sanguri, Dhankuta to Mewa Khola Thum Samba Taplejung is symbolically denoted as Stage B. Similarly, in the study, the time and place from the dawn of Phyang Samba to the current time from Taplejung to the present to the third place, Stage C, modern period.

Phyang Samba is now present in Hangpang, Bhutan, Sikkim, the United Kingdom, and other areas. In the genealogy, the order is A123, B123, and C123.

**Genealogical Ancestry
(Stage B)**



(SenChobegu, 2007, Chongbang, 2009, Yonghang, 2011, Mikkendang, 2019, PhyangMC, 2019)

Figure 8 The family tree was created using Kirat, Sen, and Samba's genealogical investigation.

According to the Sen Chabegu Limbu genealogy, SambaSereng, the middle son of Chudamani Sen of the Sen dynasty, was named Senehang Rai in the Chongbang Samba genealogy, putting both identities

in the first order of the Early lineage. Saratappa, another prominent ancestor, arrived in Nalbo. Samba's sub-clans evolved after his descendant Phembunhang.

5.3 Mundhum

5.3.1 Samba Phyang birth mundhum

Samba Phyang and Samba Chongbang, both members of the Samba family, have similar beginnings. Although specific features differ, they are essentially the same. The data gathered during the study is also shared here.

Tek Bahadur Phyang Samba Limbu, an indigenous of Atharai Hangpang Chungwa in Taplejung district (now a British resident), told Samba's history Phyang to Dharendra Phyang Samba Limbu. The researcher received Dharendra's manuscript in time. Later, in a series of online talks on Viber, the researcher explored the matter with Tek Bahadur Samba Phyang. Samba Phyang's origin story is the exact text and internet telephone talks. The tale goes as follows:

"Three hunters arrived in Baraha Kshetra with a dog to hunt wild pigs." They came across a wild golden boar with silver hairs. The dog also chased the pig. It took time and effort to hunt wild pigs.

They pursued the golden wild pigs; they came to the Limbuni bridge, which connected Tehrathum and Panchthar. Pigs hide in the plain (Tembe) land with woodland once there. They used their dog to chase wild pigs. They have worked hard to hunt wild pigs in this way. Finally, two of the three brothers followed the dog's lead and arrived in Yangnam Panchthar.

They split up and then became Kirat Limbu Jabegu/ Chabegu and Yonghang.

One of the brothers pursued the pig across the Tamber River to the north. He arrived at Nalbo Mewa Khola and slaughtered the pig. As a result, he dubbed Seratappa/ Saratappa/ Sratappa a wild pig slayer. He washed and dressed the pig's flesh and dried meat in the fire. Looking at the smoke rising from the jungle, Nalbo Mudén king dispatched his troops to investigate. The army met Seratappa at the place. The soldiers asked Seratappa to quench the fire and appear before the King as instructed.

Nalbo King commanded the staff to spread white cloth from the palaces inside the entrance. "If the person who comes in lifts up the cloth and enters, he is our enemy; if he leans comfortably on the fabric, who is our buddy," he explained. Next, he made arrangements for Seratappa's inspection at the entryway. The security guards understood his command.

Seratappa eventually arrived at the palace. He entered the castle by leaning against the cloth lying at the door. He first presented the Nalbo King with the meat of the wild pig he had slaughtered. During the meeting with the King, there were various exchanges. Finally, Seratappa asked the King to leave after the conversation. However, King refused to let Seratappa leave. Instead, the monarch proposed marriage to one of his six daughters.

Seratappa accepted the King's invitation as well. The King asked his daughters, but they refused to marry Seratappa. The daughters avoided stating that

they do not marry people who resemble frogs. King Muden of the Nalbo promised Seratappa that he would give him a daughter to marry. Nevertheless, the daughters refused their father's proposal. The Nalbo king became concerned. The monarch was so worried that he did not eat for a week.

The youngest daughter was upset after seeing her father's condition. She consented to marry Serratappa. The King worried since his youngest daughter was still a child. According to the King's decision, the Seratappa married the youngest daughter.

Saratappa welcomed a son one day. So when Seratappa and his wife walked into the forest, they brought their infant. However, unfortunately, their sisters-in-law overlooked the youngster in bed when Seratappa and his wife walked into the wilderness one day. They did not care about the baby their parents had taken away. The sisters created a baby idol to express their grief over the loss of their younger sister's baby.

Meanwhile, Seratappa and the younger sister had returned from the forest. They were astonished to see another baby in the bed when they arrived. The youngest sister inquired about her elder sisters. The elder sisters said they had made the baby for the youngest sister and wanted to take over.

The youngest sister went to the forest with Seratappa the other day. Her elder sisters intervened when her sister attempted to take the new baby into the woods. They warned the new infant that they might consume something poisonous and die.

Meanwhile, Nalbo King stated that nothing would happen to him if the child were her own. The youngest daughter then accompanied both youngsters to the forest. Unfortunately, the new phoney child died in the woods. Only the youngest daughter's son survived.

Nalbo King Muden once set aside a forest tract between Sajuwa Khola and Khejuwa Khola to feed his son-in-law Seratappa and his youngest daughter and grandson. Seratappa obtained agricultural land by clearing the jungle. He finds a house inside the area. While looking for the house owner, he was living in Tamber Khola. Seratappa accepted Tangdappa Samba as his adopted brother. They lived in the same neighborhood." (PhyangTB, 2019)

In this regard, Mabuhang has noted the Khoklihang king in his book *Mundhum and History of the Limbu People* under the sub-title *Phenfuhang*. When Khoklihang carried salt from Tibet in bulk, he used to pass through the current Samba settlement. On the way, he stopped at Phenfuhang's house to eat. Phenfuhang grew annoyed because he had to feed him so regularly. So, before serving Khoklihang, he put poison in the food. Khoklihang perished as a result of tainted food. Mabuhang recognized Tangdappa Samba is Phenfuhang's descendants, according to the legend (Mabuhang, 2012).

The account of Samba Phyang's ancestry noted that Seratappa adopted Tangdappa. We can compare this story to the genesis *Mundhum* story of Samba Phyang and the character Tangdappa reported by Mabuhang. Saratappa's descendants and

Tangdappa's descendants evolved as adopted brothers.

The Mudenchhong Samba genealogy also mentioned Phenfuhang. When the Maranghang in Tibet attacked Nepal, the Munahang (Mudenchhong's ancestors) led. Phenfuhang accompanied Munahang from Tibet to Kirat Limbuwan at the time. As a result, the Mudenchhong Samba genealogy can trace the relationship between Phenfuhang and Mudenchhong Samba ancestry (Mudenchhong, 2007).

Tangdappa Samba's forefather was Phenfuhang, according to the preceding tale. As a result, Mudenchang Samba's contemporaries or groups were Phenfuhang and later adopted the Samba title and became Tangdappa Samba. Mudenchhong Samba and Tangdappa Samba arrived in the Kirat Limbuwan area via Tibet.

5.3.2 Lagan Khopma Mundhum

*Anchon Ikxa paktele khambeka paktelle hayung
khamjangtho mueng khamjangtho makcilang makhma
cangdho kangjili Gara kungbhangcangdho sapcili
menna Kulum dyao temena dingara velum dhammo
tagere ningvabhuing yungmo porokmi yamphami
ingjummo sapma gain Gara mangnu tammenle
sendogenagara pesentarang Melle sikum khoseang
Ningwa khoseang Ikxa*

*kheksin navacvait khekmin hangtho surittama
Saraha kejongma sadha lapsa dyori lasa kotra naksa
thori naksa kotranu Arun vassa Tamber vassanu
Kashi Hang menu Kashi kotra Dudh Koshi Sun Koshi
Baraha Kshetra kokaha kholanu kattho Simraha*

*ghatnu Mulghat kattho Yakchana ghatnu Sadham
ghatanu*

*kattho Chekcenaha Hangnu Hangnu Khewa
Hangnu Khajum Hangnu Mabu Hangnu Hangjili
Hobere Hangnu Sangvere Hangnu Hansa Mang-o
Femulungmenno Hangsendal Telia Ghatnu Hakpara
Ghatnu Kotho Nubho Ghatnu Panchthar Phidim
Kummayasok Kuchcha Yasoknu Taklung Khandaling
Kugaksi Sain Tamlingyok Chimlingyok Kuwapma Sain
Hazeli Havere Hango Naligen Thangben Kufain
Sakwa Muin Ceselle Fallahang Phalanyoknu Sisalla
Menching Yungmen Fektelle Wa-aa*

*Muing Ceselle Dash Yakthung Satra ani Ritirivaj
Khemmimu Muluk Idaing O Tangseng Yebodang
Himjili Himlaklummo Sumjili Sum Hatlungo Falana
Hangle Tendhagen Mikkhim Lagela Tuttusachi
Tummihang sachi Sapma Menchhonne Manglang
Mendonne Tadi Menchhonne Sepmang Mendonne In
Dukhi Mendonne Sapma Sang lang Mendonne*

*Falna Hanghale Mickey Kamaille Phungwa
Kamaille Nabi Thangben Phungmen Sissa Menching
Phungmennu Mickey Phungwa Kamsibba
Hagapchigap Bochilla Mundangseri Menthae
Khambung Leplang Menchhanggero Darg Pangeding
yasa Keri Mendokkero!*

*Darga phalna hangle kulagane phalna hangle
kuhenching Darga Taba sinla Taba lungla
mendokero, Darga yakkek phungkek mengannero
Darga Vasum valum missum milap menyokero yarga
mayukere sumdang hasi mendokero, Darga
huksolanso mendokero,*

*Phalana Hangle Kulagane Phalana Hangle
kuhenchine Darga bununu phungnu nunu-ang
phungnu Wanene phungnu hangnene phungnu
ladhiyo phungin nadhiyo phungin singjango phungin
yekjangma phungnu mikli kamsungsing phungva
kapsungsing tutu bacanu tummihang bacanu phala
kulagane phalana kuhenchingle Darga yang Lama
tetlanu panglam tetlabhinu kansathala ingsa Thala
cangdhi tettalasao cangdho kanga manuseri-*

*Karava bhalenu sisasaa comen nali comen
thangben comen soti comen cungjikke yeccha comen
pangdhak sadhak abusang Poma comen bhang
sumek Takmek kengetle khakmu thikmu kengettale
kisamaya bhoga kengentaba sumentenle takmen
tepse khakmu pinmutepse bisasaya chog,*

*Kengetteba sumettelle takmen tesi khakku pikmu
tepse bisasaya chang tepse falna Hangle kulaganen
sissa chokulam O Yamyam taklung O Nali Choklung
O Thadhak Choklung O Tutu Choklang Menjongne
Mikko Phungwa Menjonne Mikka Menlemme Fangwa
Melemme Mikka Changchang Phungwa Changchang
Karje wa Kethame O Hukso Sewa Kannelle Tajeng
Ketne Hukvo Sewa" (PhyangMB, 2019).*

This text is Kirat Limbu Mundhum. During the wedding ceremony, Phedangba/ ma recites the Mundhum. This song previews Kashi Gotra's Phyang Samba wedding to Lhasa Gotra Kirat Limbu. The Mundhum named the places of his ancestors Ganga Plain, Dudhkoshi, Sunkoshi, and Baraha Kshetra when Phyang Samba introduced his Kashi tribe. They passed through Limbuwan's Telia Ghat, Hakpara Ghat, Nuvo Ghat, Panchthar Phidim, and

Kummayasok Kuchha Yasok. There is a story of meeting many rulers at Mundhum. The Mundhum is ornamental, symbolic and serves a variety of functions.

In a nutshell, Samba declares the bride and groom's marriage, with Swayambhu Tagera Ningwabhu Mang as a witness. Before announcing the marriage in this way, Phedangba/ ma asks the bride and groom if they agree or disagree with the idea of the marriage. Samba asks three times in front of everyone. If both parties agree, Phedangba/ ma declares the marriage, and the rest of the wedding process continues.

5.3.3 Jutho Adhelle Mundhum

(A) 'Jutho Adhelle Sudho Sange Mundhum' is as follows;

*Allo kanyo aniga O Falana phalani ladhaka
lamdhaka yahalle comen meyarena muluk inadang-o
tangsung yabodangbo doctor vaidhya/physician
siyoka mudenao lama samcili kulumdhao Dhami jaisi
Yaba Mangva Temen belang lepphan Ojha kerekle
yamena comena mejogusang yamena menattena
comena menattena sakaphara phaang Mega tetla
labhiang lugelle ani tuttu mayaren tummihang
meyarena Lare kusa lare taru namale kussa namle
teru.*

*Hekkelle Kana Falana Falani Ram Sarba Choge.
Pegelle ko-o anigaha Ek dine Dui Dine Tehra Dine
Bhai Telia Bhai Desh Pardesi Omu Jutho Thengala
Kul Kutumba Hare Sangending Phoyongmu Suddho
Sangmen Thikmu Yapmi Kejok Phangmu Yumjama
Sajama Sindur Gajal Wama Tiko Lagan Yungma Pan*

*Mendong yo Menyungnu Tetke Yukpa Sang papma
Ipama Chama Soso Larang Chokma Phung wama
Sindur Gajal Wama Thik naktu kibi kebola aniga
Bintiro (PhyangMB, 2019).*

Phedangba/ Samba requests permission from the patriarchal spirit, particularly the Sun, to relieve grief from the deceased's family in this Mundhum. Phedangba/ Samba state that the dead's father traveled here via Ganga Maidan to introduce his family to Mundhum. In this way, the Shaman links the deceased's patriarchal tie to the Ganga plain. Phalana/ Phalani (name) got all available treatments from the Doctor, Shaman, Lama, Vaidhya, and Ojha in this way. We tried our best, but we could not keep him here. The Sun lifted him. His soul (Ram) has now relocated to that place.

His family members have participated in events for one day, two days, and thirteen days. His family members have urged him to end the sadness that has befallen his family and relatives. The despaired family and kinship have completed all Karmas in one to thirteen days. They can now use Tika and Gazal, wear flowers, use salt oil, and usually go about their daily lives.

Before the meeting, Phedangba/ Samba summons the soul, the father, and the sun deity. In God's direction, the soul, i.e., the Sun, removes the family's misery and relations' misery.

(b) A response to the previous Mundhum.

*Usaknu Punga Allo Muluk Ina Dang-o Memasin
Phalana Phalani Tuge Lakte Yamen Chomen Dhami
Jaishi Ojha Lama Vijwa Sida Vaidya Kerek Kejogum*

*tara Tuttu Meyaren Tummihang Meyaren Kansan
Lare Laresuru, Nammele Kussa Namle teru, Ram
sarba choge.*

*Pegella jutho kethaka Bangseri bhai Nunia bhai
Telia bhai Char dine bhai Remu ain Sammanu Netke
Yukpahare netthak kerekle Ain nang dhomu Penihanu
Chakheba mejoksing pangi Biddhe numu Mudemba
Chakheba Mejoksing pangi Biddhe Lamanamu
Kitab Omemettuang Chakhwaba Mejoksing Ani Dash
Limbuwan Satra Thum momu Thuttune Bidhyamu
Sapuknu Muranu Swosti Shanti Chokma parne ille
Anniga Puretnu Ama Mauli Jwaichela Kulkutumba
Haremu Suha Duha Chokma Parne-Ille Ainangdho
Kerek Kedhosumlo Ipma Papma Langma Changma
Sosolalang Pinihanu Pan ra Pan Mendangnu Yo
Menyong Nungma Yum Chamasa Chama Wama
Sinur Gajal Fung wapma Tika Lagan Yungma
Sammang Jwang Chakma Dhami Jaisi Ojha Bijuwa
Yamma Devi Deorali Bhog pima, Ain ang dho
sampurna Sangen ding Phayong Ponglo.*

*Kedho Summiro. Kedho Sukmi Kedhosumlo. Ek
Tiyali Ek Bacha, Dui Tyali Dui Bacha, Tin Tyali Tin
Bacha, Mekhosai Mekhosuro One pledge, one pledge,
two pledges, two pledges, three pledges, three
pledges, mekhosai mekhosuro.” (PhyangMB, 2019).*

In this Mundhum, Phedangba/ Samba requests permission from the Spirit/ Ancestor/ Sun God to ease grief in the deceased's family. As asked at the meeting, he allows the family and clan to resume everyday life. Shaman introduced the dead and the family members in the earlier Mundhum by linking them to the deceased.

Shaman informed that the family arranged to take Shaman, Jaishi, and Vaidya care. Nevertheless, he did not recover. As a result, Samba stated that the Spirit (Ram) had relocated to Sun God. He also noted that the deceased's family members participated in one-day, two-day, and thirteen-day activities. As a result, Phedangba/ Samba declares lifting the family's and the entire family's sorrow.

Now, the family and clan can take Tika, gazal, vermilion, and flowers. Family and clan can take salt and oil and resume their everyday life. Then there will be time for dancing, worship, and marriage. At the same time, the door to other ethnicities is now open.

5.3.4 Senior Citizen's Teachings

The researcher attempted to elicit a senior member of the Kirat Yakthung Samba Phyang community's original philosophy and beliefs about Mundhum. Man Bahadur Phyang Samba's life philosophy and teachings are relevant here as an expert on Phyang Samba Mundhum and an elder. I am relying on his manuscript for the details. What, according to him, are life and creation? What exactly is Mundhum? To whom should I pray? He has written a brief response to the question. This Mundhum's theme is as follows:

Mundhum has served 'Om' Swayambhu Mang. He has summoned the god Shiva. I asked you to come as soon as possible, no matter where you are. Om Mang Swayambhu Dev is always served (saluted) by him. He recalls a time when there was a forest, and it was customary to offer beverages there. Through the Mundhum, he remembers his ancestors.

Mundhum derives from the words 'Moon' and 'Dhum,' according to Man Bahadur Phyang Samba's definition. Moon means trembling, and Dhum means powerful. It is robust and moving. He claims that it predates science.

Om Mange Sewaro Kerek-o Kewaro Ningwa Sego Nakaro Thian Thak Sevaro. Atti kebak sang atti kevasang khenemenne maigenlo. Hara Numa tama. Ketteo Yoba Singbung Setteo. Yamsema samsuma allo thaseo. Tuttu Ding Hena Hukso Tange Chupsingale Sikkum Ding Ningwa Kebiba Khenero, Om Mange Sevaro."(PhyangMB, 2019).

Unchoma unchon taktheba hare khamasingbung meyuktu chokmanu papama thithokma thungma khunching mesuktu taksangang tembho lajeyang nesse lung singbung kusang aa thithokma thungma meyosu khunchi chinuma sasa aa (PhyangMB, 2019).

There was null at the beginning of creation, then demand appeared, and the entire design, including the earth, was created. Man evolved later. After briefly explaining the product, he names and introduces the eight worlds, including this one. These are the ones: Hell people (heat and cold), Phantom people (hunger and thirst), Animal world (stupidity and ignorance), Humans (birth, death, disease), Asura Lok (sorrow), Devlok, Paradise, and Vaikunthalok (PhyangMB, 2019).

Kirat Mundhum is central to the knowledge he imparted. Phyang Samba remembers his ancestors chanting the 'Om' Mantra to this day. Based on Mundhum, they consider themselves Suryavansha

(Sun worshipper), KaShivansha (Kashyapa/Khambongba).

Today, the Limbu people, known as Kirat Yakthung, practice various religions. Samba Phyang, however, has always been a Shaivite and Bon, according to an elder from the same community.

5.4 A Investigation of Tungdunge Mundhum

Introduction: Mundhum is a traditional text passed down orally through centuries of wisdom. 'Mun' means traveling, and 'Dhum' means being effective enough in the Kirat Limbu language to display knowledge capable of going around and down (Chemjong, 2003, p. 30). An ancestral Samba-based myth is Tungdunge Mundhum. They believe that Tungdunge was their ancestor who came to see and bless them after worshiping well (Mudenchhong, 2007, p. 140). Mangthan is a place where adoration occurs. It features a high stage in an open field, displaying weapons, musical instruments, Torma, and flowers. A priest sacrifices a goat and a cock to God and bestows the family's peace, health, and well-being.

Kirat ethnic groups include the Limbu, Rai, Yakkha, Sunuwar, and others. The Limbu ethnic group has 379 surnames. There are 379 surnames in total, one of which is Samba. They inhabit Eastern Nepal, India, Bhutan, and abroad. They belong by language to the Tibeto-Burman group. Being indigenous, they have a long-branched ancestral family history.

Samba, a member of the Limbu community, includes over a dozen clans called Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, Shreng, Mudenchhong, Tesyeba, Wetneba, Paksanwa, Tumsanwa, Leguwa, Sambahang, Tapmaden and Hinahang (Chongbang, 2009; SambaMingshra, 2018; Tumbahang, 2011; Sembu, 2014).

The research focussed on Phyang among the Samba community. Phyang lives in Nepal's Taplejung, Sankhuwasabha, Panchthar, Morang, Sunsari, Jhapa, and Lalitpur districts. They also live in Bhutan Sikkim, and Assam of India. However, they believe their ancestral place, the Mangena Yak, is Mewa Khola Samba in Taplejung, Nepal.

In addition to Mewa Khola, Phyang clusters are found in Athrai Hangpang in the Taplejung district, Phidim in Panchthar, and Barabise in Nepal's Sankhuwasabha district. They are also present within Bhutan and India's Sikkim and Assam clusters.

The ancestral brother of Phyang Samba is Chongbang Samba. They live in Taplejung in Sobuwa, Sabhapokhari in Sankhuwasabha, Terhathum in Isibu, Memeden, and Siden in the Panchthar district of Nepal (Chongbang, 2009, pp. 15-120). In several communities around Limbu, married daughters of the Samba family have spread the tradition of Tungdunge Mundhum. In addition to Samba Phyang, the Limbu community adored the God Tungdunge in the name of family welfare.

They passed on Mundhum's rhetorical consciousness as a belief system from generation to

generation. Their culture and philosophy base is Mundhum (Chemjong, 2003a, pp. 2-7). Also, Mundhum is called the voice of the deity. Their worldliness, culture, and language have contributed to their being indigenous. Mundhum developed a consciousness and perception system. Outside of the package, they do not want to think.

Ethnography speaks of timelessness, i.e., it does not connect things with chronology, historical facts, and figures. Therefore, people prefer to evaluate misinterpretations based on fictional species definitions (Fabian, 2014). Moreover, our culture is shrouded in superstition.

According to the Kirat Limbu culture, Mundhum comes from where they are currently living. They dare not link mythical history to the anthropological world's account. Indigenous culture, history, and linguistic politics give fertile land for political interests. After asserting that they are special indigenous who have grown up in this area, they say they guarantee certain privileges and rights through the government. They, therefore, choose to follow the same conventional experience as anyone else.

Mundhums speak of historical items. A myth about their ancestral path to their Mewa Khola territory is Tungdunge Mundhum. They carry out the ritual and get satisfaction rather than knowing its depths as a cultural norm. The ethnographic presentation has shaped details. However, anthropological experience has yet to investigate these ethnographic details. This paper examines facts and connects the anthropological perspective with theories and

evidence. Moreover, the proof is justified by the socio-biological model.

The study's questions were: What is your family tree? What are your cultural practices? Do you know Tungdunge Mundhum? How do you worship the Tungdunge God? What is your idea of the theory of Mundhum? Is it equivalent to evidence from history? What does society do for the preservation of culture? What are the challenges to the culture? Any more perceptions of the overall culture?

Scholars have performed a variety of Mundhum-related ethnographies (Limbu, 2020). Nevertheless, Mundhum has just been researched anthropologically. There is no study of Tungdunge Mundhum. Therefore, this study only studied Phyang from Samba is a limitation.

Mundhum is a legend, however. This researcher regarded the traditional tale as folklore to explore its connection with the historical context. This study attempted to critically analyze content and context in conjunction with historical and archaeological evidence for the first time.

Background: Kirat Mundhum means Consciousness Veda-like (Chemjong, 2003, pp. 29-30). The value of Mundhum is comparable to texts like the Veda, the Quran, the Bible, and Tripitaka. However, Mundhum has two forms: one oral and the other written. Some Kirat Mundhum are considered older than the Veda, such as Genesis (creation of the world) and Lepmuhang Mundhum (a deluge disaster). However, only in the 9-10th century did Mundhum's writing begin with the King or Saint Sirijunga. Te-

Ongsi-Sen-Thebe achieved the revival of Mundhum with the script in the 18th century. In the 20th century, Lalshor Sendang in Sikkim attempted to compile and edit Kirat Mundhum for the third time (Tumbahang, 2013; Marohang, 2017).

Historian Iman Sing Chemjong researched Kirat Mundhum in the 20th century. He edited and made the Kirat Mundhum comprehensive (Chemjong, 2003). In the 21st century, poet Bairagi Kainla also collected, edited, and published the Cha-It Mundhum of creation (Kainla, 2003). There is writing practice going on now.

Most of the Mundhum with the priest (Samba/ Phedangba/ ma) is still oral. Therefore, there is a high risk of corruption inside the texts. Phedangba singing Tungdunge Mundhum is a common practice.

However, Nanda Prasad Chongbang Samba documented, and Bharat Subba Tunghang Limbu translated the Tungdunge Mundhum in the 19th century (about 160 years ago) in Hangpang, Taplejung of Nepal (Chongbang, 2009, p. 144). This text is the earliest written record of Tungdunge Mundhum. The current form of oral Mundhum has a slightly different sound. As a result, I began my research with Nanda Prasad Changbang's old and written Tungdunge Mundhum.

Objective: The study aims to explore the state of Tungdunge Mundhum in Samba Phyang. The research will examine if Mundhum's story is consistent with historical evidence and sources. In addition, the study aims to learn more about Tungdunge, Mundhum's character, and why and

when he arrived in the Mewa Khola Samba community.

Method: The approach of this study is descriptive and exploratory. The study aims to use historical evidence to discover ancestors, traditional rituals, knowledge, and interpretations of the Tungdunge religion. From 2016 to 2019, this topic was part of Samba Phyang's genealogical and cultural data review. Phyang Samba, who lives in Nepal, India, Bhutan, and the United Kingdom, was included in the study. In terms of cultural and biological features, the participants were generic. Communities collected qualitative and quantitative data from particular clusters. The methods employed are informal interviews, group interviews, focus group meetings, and field trips.

The means for collecting qualitative and quantitative cluster data were a semi-structured questionnaire and checklist, a supplementary paper used to draw a family tree: cultural data, and social information collected on the form and the list.

The sampling techniques were purposeful and convenient. Before the case, the interviewer told him about it. Before taking up the interview and conversing, he obtained verbal consent. The research included cultural events and archaeological and historical sites.

Information from clusters and locations covering Taplejung, Sankhuwasabha, Panchthar, Sunsari, Morang, Jhapa in Nepal, Santapsa, Tsirangtoe, and Tsirang in Bhutan, and Sikkim and Assam in India, and the U.K. was collected by the interviewer, support

person, and primary informants. Unpublished and printed manuscripts of Mundhum were additional primary sources. Published genealogies, books, and reviews were the secondary source of information.

The investigator did coding and tabulation after collecting information from various locations. Researchers decoded and grouped the details accordingly. After translating, analyzing, and writing began—the introductory essay on the blog. Researchers verified data by establishing contact with interviewees, resource people, and critical informants via mobile calls, messengers, and Viber chats.

Findings

Survey of Phyang Samba Households

S.No.	Geographical location	Households
1	Nepal (Taplejung, Panchthar, SankhuwaSabha, Sunsari, Morang, Jhapa, and Lalitpur)	44
2	India (Sikkim and Assam)	30
3	Bhutan (Santapsa, Tsirangtoe, and Tsirang)	30
4	The U.K.	3
	Total	207

The table shows an overview of Samba Phyang household distribution. The survey covered Taplejung, Panchthar, Sankhuwasabha, Sunsari, Morang, Jhapa, and Lalitpur. There are 144 Samba Phyang households in Nepal. Similarly, Assam and Sikkim, India, have 30 families. Bhutan has 30 homes, and the U.K. has three households. So in 207 Samba Phyang households, there are around 952 human beings.

Tungdunge Mundhum- A Unique Culture of Samba Phyang

The Samba Phyang believed Tungdunge to be a god and sought adoration every three years. In the bearing theory known as sacred texts for gratitude and blessing used in Samba culture, the Mundhum is intrinsic conviction. Tungdunge is Samba's father, giving his descendants tolerance, security, and prosperity.

The Samba Phyang people adored the Tungdunge, putting Mangthan in an open area by cleaning and displaying Ke Chyabrung (Drum), Feja/ Khukuri/ Tarbar (Knife), weapons, Tongba (Liquor in a wooden pot), Torma (made from powdered cereals), flowers. By naming him the youngest son of Kokohang from Kokoha, now known as Koshi-Baraha, Samba, the priest sings the Mundhum.

Tungdunge God traveled all over and reached his family living in Mewa Khola Samba's present-day Taplejung Nepal village, tracing the enchants of the Samba (Chongbang, 2009, p. 13). Samba Phyang's people believed that Tungdunge was their ancestor who gave the power of worship to peace, health, and prosperity, an auspicious ritual.

(a) Required items for the adoration of Tungdunge

Phedangba/ma performs worship rituals. A three-year-old goat and a chicken cock are especially the requirements for the ceremony. Other goods needed for devotion are:

1. Stem, leaves, and the tip of the oak tree (Sigap or Patle) 5 pcs

2. Some dried leaves of mugwort plant for incense and smoking
3. Flowers of various kinds
4. *Timmak* (a weapon)
5. *Mudenphema*, *Khayaphema*, and *Kho* (swords and shields)
6. *Dhup Ackchheta* (a mixture of Mug-wort leaves and rice grains)
7. *Dadira* made of sheep hair and ghee on a bamboo stick 108
8. *Torma* made with powdered rice and millet grains (108 pcs)
9. *Ke* or *Chyabrung* (a drum)
10. *Pona* or clothes (pieces of red and white-coloured cloth)
11. *Thunche* (a bamboo basket)
12. Kalash (a metal water jug)
13. *Tongba* two and *Pipa* 4 (drinks in bamboo jars and pipes)
14. A plate of wood gas coal to burn dried Mugwort leaves

15. Bamboo stems with leaves and other herbs to create a Mangthan. (Chongbang, 2009, pp. 129-135)

A rite of adoration takes place in front of a stage called Mangthan. It is nearly rectangular, which displays the above materials in order. First, a Phedangba sits before the Mangthan and creates smoke by burning dried incense leaves over burnt wood coals on the plate. Then he begins melodiously to recite Tungdunge Mundhum. This feeling attracts members of the family and neighbors to the crowd. It

lasts during the day and night continuously.

(b) Tungdunge Mundhum

*Aalla khene lekwado sumbado mangle kussa
Tungdunge mange Samba mange khene sodan ya:rin
ketchhe kebeyang keyagelle thabera kembare
singdhakse kentumbhu ha: mangba hangba hatusuru,
pirusurusille khene ga aatnu kedeyang yangnu
kedeyang thabera paanu yambae aanga kessa
phokwang sammading mangwahangwa aalak
kembirangen phang peli panja- kenaktulle assa
phokwae khaneang sakwading hangwa mangwa
kedeklo!*

*Assa sakwading yakla-aang kedekle phang
thabera muing kebire-aang thabera kempa nu thabera
kemphu ga temen hopma? warang hopma aasading
yo laam pegesimu ro... Khanjum khanma isikpa
lokpha singdhyimadang ha: aaplung-gne perung
danghayo nu:ma ta:ma nakpa sijora ke-ing bhu sa re
peli panja kenettero tange-e hukso Sewaro!"*
(Chongbang, 2009, p.129-135).

(c) Synopsis of Mundhum

Well, thank Mang (God)! I am a representative of the family, praying to you with courtesy. With your beloved food, ornaments, musical instruments, flowers, and weapons displayed on the Mangthan, I am offering you a three-year-old goat and cock. Please take up our offerings of prayer. You are the youngest son of King Kokoha, to rule over Sumbado (Koshi Baraha).

Your older brothers have taken possession and ownership of their ancestral lands already. You were busy in the field scattering seeds and ended up

getting your share late. However, Kokoha, your father, gave you your belongings and power, and he went down. You have gone north in the direction of the River Tamber.

You have crossed the hills of Thaksuba, Sogabu, Leguwa, Pikhuwa, Kurule, Jalhara, Belhara, and Pakhribas. Then you visited the villages of Yakkha, crossed the Arun Rivers, and crossed the Rivers of Barun. You saw the hamlet of Bahrabise, Koshuwa, Sajik, Sigedimba, Phakhangba, Yangkhangba, Tiraphara, Chiden, Samdhok, Kandhok, the hilly landscapes rising and crossing the cave where you lived, and then you called Mewa Khola! Moreover, you crossed the Tamber River and got to Piring Gadhi, where the queen of Maswa mocked you.

Then you got angry and cursed them for being infertile, unfruitful, and killed. Sulungdin Samba of Mewa Khola welcomed you for a while and was honored to receive blessings with arms, flowers, and bamboo baskets. You saw your girlfriend, the forest goddess, and spent eight days with her.

Most of the villages where you have visited you designated holy sites. I give you a pair of Tongba (drink) and Pipa (pipe) on behalf of the house and a goat and cock for your meal (by picking the hair three times along with the spelling of 'Samduki Kyabo Sanchholo'). Make the Gods happy if the family has committed any wrongdoing. Keep their lives secure.

Please save them from being dumb and disabled (Chongbang, 2009, p. 129; Mudenchhong, 2007, p. 140).

Phedangba takes the hearts of a slain goat and a slain cock and offers them to God on Mangthan. After worship, the family and neighbors enjoy a meat and food party. Everyone gets mental satisfaction after worshipping together with family and neighbors. It strengthens social cohesion and identity.

Analysis: Here is a cultural comparison between Tungdunge Mundhum Spot and those of other communities.

There is no cultural practice of Samba Phyang found associated with Koshi Baraha. They do not see the need for patriarchal worship, while Mundhum speaks to the region. However, indigenous Athpariya Rai in Dhankuta believes that after the death of someone in the family, the ritual washes only after going to Koshi-Baraha on the Kartik full moon. They go to Koshi-Baraha and visit and worship Baraha God. They have a deep cultural connection with the Koshi-Baraha (Shrestha, 1990).

During King Kamadatta Sen of Vijaypur (1761-1769), two Angbuhang princes, nephews of Queen Thangsangma, were found one day while walking in Sardu Khola, a copper figure of Shiva. The King celebrated and placed the icon in Koshi-Baraha by building a temple (Chemjong, 1974, p. 99). Even today, the Angbuhang Limbu family goes there to worship the copper idol of their ancestors.

Tungdunge in Khajum Limbu Folktales

According to Khajum Culture Expert (J. Kurumbahang, Personal Communication, April 29, 2020), Baraha Mang appeared as a child in Khajum Limbu hamlets. On the same day, the Child appeared

as a child and was playing with the children. Child Baraha mang mixed with the local children and disappeared with Sunset. In the evening, there is a lot of confusion. Where did they go at night?

A couple is childless in the Khajum cluster. They have given shelter in the house of the said Child. On the other hand, the housewife was going to the jungle with a bow all day long. But Baraha Mang's Child did not help; they came to the house in the evening. The couple had hoped to get the Child to work at home. Baraha mang used to come to eat food and disappear in the night. The Khajum couple did not like the nature of the Child because they had hoped for some work support in the house.

One day, the Khajum couple got fed up and reminded Barahmang—all children in the slum work. But you walk day and night. Baraha told Mang that he had to do housework too. The Child Barahmang said in reply - "I will work if I have a 1.5 Kilos Wafe (cutting tool), a 1.5 Kilo's Bamfak (digging tool), and such a heavy Katti (cutting tool) to work." The couple is surprised that such a small child demands such heavy tools and weapons. However, they prepared the tools and weapons per the demand and gave them to the Child.

The Khajum couple were looking at the road to Barahamang, hoping they would go to work after breakfast. But when the day was about to pass, the couple saw the Child staying home after eating and asked Barahamang again - "Did you go to work?"

The boy Barahmang replied, "Where do I work during the day? I only work at night." Barahamang

went to the night and completed all the work of the bari. One night, Barahmang tore up the forest, set fire, ploughed it, and scattered the seeds. The Khajum couple and the village people were surprised to see that. Strangely enough, Barahamang Khajum did not return to the couple's home after completing the task. The couple and the village people sat watching the road, wondering where the boy Barahamang had gone.

One day, the crop sown by Barahmang grew in the field. However, Barahamang did not come. The Khajums chased pigs away after seeing them devouring ripened crops. They find the pig a bit new. In the Khajum settlement, everyone was asked to keep their pigs locked in cages. However, the pig came from nowhere and did not stop plucking the ripe crops. Even the owner of the said pig did not come out.

After many people chased together, the pig became a child and jumped onto a stone with its right hand. There is a legend that the handprints were made on a rock called Pewalung. This mark was the prints made when Barahamang fled at that time. It is customary to worship the handprinted stone in Chhathar Phakchamara in memory of Pewalung, associated with the legend of Baraha Kokaha. The Pewalung is in Chhathar rural municipality, ward No. 3, near Suyeldhara.

The Khajum Limbus then reached the Koshi Baraha area chasing pigs and wild boars. Baraha Kokahamang cursed Khajum because they threw weapons at the pig/boar. Therefore, there is a

widespread belief that Khajum does not go to Koshi Baraha Kshetra.

According to the legend, while the Khajums were driving pigs or boars, some fell from Chhathar and scattered in Choubise Dhankuta and others in Warangi Morang. Khajum community with the narrative of Baraha mang related to their ancestral events and population distribution J. Khajum Kurumbahang said.

Tungdunge in Ninglekhu Limbu Folktale

A Mundhum of Ninglekhu Limu, a resident of Phedap, also mentioned the Tungdunge God. Tungdunge God crossed the Tamber River region of Taplejung to Poklabang. Ninglekhu tied up God for one night. Ninglekhu wrongly bound Tungdunge God, realized after a while. They also worshiped him as a penance.

In installing a Tungdunge mang shrine, it is customary to bury bamboo under a step in a high place (B. Yakthumba, personal communication, May 7, 2020).

Warum Hang Limbu Folktale

Kirat writer Chandra Kumar Serma interprets Tungdunge Mundhum differently. Once, the Tamber River was cloudy, even in the winter. King Kokaha of Koshi-Baraha ordered his authority to kill those who polluted the river. After receiving the order, Tungdunge left for Arun, Barun, and Tamber River. God Tungdunge finds the Warum Hang of Maiwa Khola, making a muddy river, while he excavates the land into a fort. According to the Kokahamang order,

Tungdunge targeted Warum Hang. The attack survived one Warum Hang (Sherma, 2009, p. 112).

He hid near the home in a pig's drinking dish. He looked for solace in a young woman weaving on a loom. Instead, the young woman held Warum Hang's secret. After the young woman told the chasing Tungdunge God that nobody had come here, Warumhang guarded.

Tibetan folktale relating to Tungdunge

Kirat writer Chandra Kumar Sherma identified Mundhum based on the Limbu priest Phedangba/ ma. According to Mundhum, a Samba married a girl from Tibet (Muden/ Bhote). The Tibetan discovered the Samba and killed him quietly. Then the Tibetan threw the Samba's dead body into the Tamber River. Tungdunge God, according to Mundham, was among those murdered as Samba. As a result, Samba offers the heart of a living goat and cock along with Torma to Tungdunge God (Sherma, 2009, p. 114).

In any case, the various sects of Kirat Limbu have a tradition of coming to Koshi-Baraha and worshiping their ancestors. Samba's God, according to Tungdunge Mundhum, was Koshi-Baraha. The sacred site is still inaccessible due to the descendants of those who did not mean Mundhum or ignored history. They are only accustomed to reciting Mundhum.

The variation between oral and written mundhum

There is no uniformity since Mundhum is an oral text. Verbal Mundhum varies from written Mundhum.

In Tungdunge Mundhum, the character's name, which accepts the deity, is a verbally diverse people, location, and period. Nanda Prasad Chongbang Samba documented this Mundhum in the 19th century, around 160 years ago (Chongbang, 2009, p. 144). The Mundhum took note of Maden/ Omdin, who requested God's introduction. Following the introduction, all Samba members, including Sulungdin, embraced God. Characters in Mewa Khola who welcomed the Tungdunge God had a few name variations, but their essences were the same.

Referring Shaman Govind Tumbahang reported in a book that Tungdunge was received and adored by Mikkendang Samba near Phungphungden waterfall in Mewa Khola (Tumbahang, 2011, p. 79). On the other, Mudenchhong Genealogy and Ganga Samba, a member of the Samba cultural committee, mentioned that Maden Samba welcomed the deity in Mewa Khola (Mudenchhong, 2007; Limbu, 2019).

Following a priest, Samba, another cultural expert, Chandra Kumar Sherma, said Mudenchhong Samba received the God in a Mundhum (Sherma, 2009, p. 114). In oral texts, there are chances of inconsistency. Therefore, written proof is critical in the study. Thus, Mundhum, documented by Nanda Prasad in the 19th century, is a reliable source for the analysis.

Mundhun and genealogical accounts indicate different names, but their ancestor was the same. Samba Chongbang's genealogy revealed that Mikkendang and Maden and Chongbang, Lunghimba, Phenchhangwa, Phyang, and Koidangba are the descendants of Phembunhang (Chongbang, 2009, p.

15). Genealogy has also suggested that Phembunhang belonged to Sulungdin. Therefore, the genealogical evidence suggests that Mikkendang, Maden, Phyang, and Samba in Mewa Khola are descendants of Sulungdin or Phembunhang Samba.

Samba Communities' Expression

Nowadays, arranging the requisite animals and goods for worship for an ordinary person is difficult. It is also tough in most clusters to find a Phedangba/ma. The investigator considers a great deal of the community's view that the culture of the ruler prevails in the culture of Limbu. Today, the ruler's culture occupies indigenous places. For example, Kirat Limbu founded the Koshi-Baraha site, now isolated culturally from the indigenous people.

To this end, Nepal's indigenous people have become aware and vigilant while restoring their hidden heritage to their culture and tradition. This researcher noted how Koshi-Baraha Kshetra (area), an indigenous site of Mundhum, was occupied by the ruler's culture and covered by Hindu literature and activities.

Samba Phyang people believe that their ancestors' original land is their Mewa Khola Samba village, and the name of their clan is synonymous with that place's name. The village toponym is there since there were Samba rulers and inhabitants in the past.

They believe in their holiest spot, Mangena Yak. Therefore, they attempted to renovate the ancestral place in the village. Samba individuals from that original location have joined hands to turn their

Mangena Yak into a magnificent land by building a Manghim and preserving the legendary places and artifacts. They are also aware of the adoration of the Tungdunge as an inherited history and culture.

The Kirat Samba Limbu Society was founded in 2018 in Mewa Khola Taplejung to preserve Samba-related geographical sites, such as Tungdunge mang, Mangena Yak, and others updated this effort (SambaMingshra, 2018). Society has set many goals and objectives, such as studying and recording history and genealogy and preserving and displaying historical objects such as the Royal Scepter. In addition, the community has planned to make this historic site a beautiful memorial place.

Geographical Review: Tungdunge Mundhum has cultural records. It has a mapping of different geographical areas in the texts. Mundhum texts highlighted Koshi Baraha (Sunsari district of Nepal), Thaksuba, Sogabu, Leguwa, Pikhuwa, Kurule, Jalhara, Belhara, Pakhribas (Dhankuta district of Nepal), Arun, Barun rivers, Bahrabise, Koshuwa, Sajik, Sigedimba (SankhuwaSabha district of Nepal) and Phakkaangba, Yangkhangba, Tiraphara, Chiden, Samdhok, Khandhok and Mewa Khola (Taplejung district of Nepal) in ascending geographical order.

The Tungdunge God began to travel from Koshi-Baraha (Sunsari) to the Himalayan communities of Dhankuta, SankhuwaSabha, and Taplejung from Koshi-Barshi (Sunsari) in Eastern Nepal.

The genealogy of different Samba families discussed the ancestral past and landmarks. Phyang Samba tells the story of three Koshi-Baraha hunters

heading north across the Tamber River searching for wild pigs.

Saratappa, one of the hunters, arrived at Mewa Khola, where he killed a wild pig. He was Phyang's forefather, a Samba. Before that, two hunters split up near Yangrup Panchthar and left for Yangrup on their way to follow wild pigs, eventually becoming Yonghang and Chabegu/Jabegu Kirat Limbu (TB. Phyang, personal communication, August 15, 2019).

The Chongbang Samba Mundhum is similar to that of the Phyang Samba Mundhum. Three hunters left Koshi Baraha and their dogs searching for golden wild pigs to join Limbuni Bridge, present-day Terahthum, and Panchthar. Two hunters went to Yangrup after the dogs, and today they became Thegim/ Jabegu/ Chabegu and Yonghang.

One of the hunters, Saratappa went to Nalbo Mewa Khola and killed a wild pig (Sarah means wild pig, Tappa means killer). He was Chongbang's forefather, the Samba. This series of events revealed that Chongbang and Phyang Samba had a forefather, Saratappa. The Chongbang Samba genealogy describes more about Saratappa descendants, such as Chongbang, Lunghimba, Phenchhangba, Phyang, Koidangba Mikkendang, and Maden (Chongbang, 2009).

The genealogy of Yonghang (Yonghang, 2011, pp. 2-10) provides even more information about the hunters indicated in the Phyang and Chongbang Samba genealogies. Chudamani Sen and his army marched towards the Terai's eastern portion amid Gayasuddin Tuglak in the Simangadh attack.

Sen created a Chaudandi state near Koshi-Baraha. Four of his sons moved deeper into the Himalayas, known as Senehangs, and crossed Sanguri in 1331 to reach Sangamtar in Dhankuta. They stayed there for years and moved ahead. Before leaving that location, they erected four stones called Hangsenlung. One of the brothers from Senehang went to Poklabang and became King. The remaining three Senehang brothers spent seven years in Simraghat.

According to the Yonghang genealogy (2011), they crossed the Tamber River further north and split into Yangrup, from whom Yonghang and Jabegu/Chabegu eventually formed. The remaining two brothers then moved further north across the Tamber River. One brother entered Mewa Khola; another came to Tamber Khola in the father-in-law's house.

Moreover, the genealogy has concluded that these two Senehang (Sen) brothers formed various Samba clans over time. The Kirat Senehang Limbu genealogy recorded Abhi Sen (Udim Sem) with four Sen Senehang, Samba Sen, Sudar Sen, and Mani Sen (SenChobegu, 2007, p. 225). It also produced the clan family that grew out of Sabasen and evolved Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mipheng-gen, Tammaden, and Solungdin during a period.

According to the source, the Sen dynasty was the ancestor of the Samba clan.

Historical analysis

Iman Sing Chemjong, the historian of Kirat, said that a community of Kirat people migrated from the Ganges Plain to Simangadh and flourished. One

faction conquered Kathmandu and founded the Kirat dynasty in the history of Nepal.

The Kirat people founded the Sen dynasty and extended from Ilam in the east to Pyuthan, Doti, in West Nepal. A genealogy of Sen Chobegu Limbu (2007) stated that following the Muslim invasion of Simangadh, a group of the Sen people migrated to Koshi Chatara and formed a Chaudandi state. The genealogy recorded that the Sen dynasty's ancestral deity living as Kokoha mang (God) in Koshi-Baraha belonged to Samba and Tungdunge.

The Sen genealogy (2007) indicated that the Sen, ancestors of the Kirat Samba people, entered the Limbuwan state and became Limbu. It was a very long step in this process. Kirat King Lohang Sen of Makwanpur's (1666-1698 Vikram Samvat) reign, Kirat Sen, Lara Sen, Phora Sen of Simangadh came to Koshi-Baraha. Makwanpur ruled Morang and Kirat Limbuwan in history. Lara Sen and Phora Sen are known as Baraha mang or God (Sen, 2007, p. 223). These circumstances show that Tungdunge was the youngest prince of Baraha-Kokoha Mang.

There is some evidence that people migrated for survival from bare areas to the Himalayan region before this incident. In history, Kirat rulers from Nepal/ Kathmandu, Tansen/Palpa, and Ilam ruled over Morang and Kirat Limbuwan, according to Khatiwada. He added that it also existed under Bengal Sikkim and Tibet in history over time. Bishnu Puran is referred to as Kokaha in the scriptures, and thus temples have been built in the sacred place of Hindu Vaishnav throughout history (Khatiwada, 2012, p. 19).

Kukuhang, one of Nepal's 32 Kirat kings, is timed halfway through (Shrestha, 1987, p. 26). The Kirat dynasty stretched from 900 BC to 200-350 AD, as Bal Chandra Sharma (Sharma, 1965). It suggests that since ancient times, the name Kukuhang/ Kokohang belonged to Koshi-Baraha. Indian history recorded the movements of Hun, Sen, and Lichchavi to Kirat Desh (Nepal) in 340-455 AD following the invasion of Kushan in India. They later became Kirat Limbu (Pandeya, 2013).

A Kirat writer also noted that from 85 A.D., Nagas, Sens, and Licchavis began moving from their indigenous places in Indian territory to the Kirat Kingdom (SenChobegu, 2007, p. 85).

Iman Sing Chemjong recognized about ten leaders from Yunnan, China, to Burma, including three Samba, and eventually joined Kirat state in the sixth century. Samluppi Samba ruled over the Tamber Khola in the Ten Limbuwan states. Shreng Hang governed Mewa Khola (Chemjong, 1967, p. 52). Hence, data endorsed that Samba, Shreng/ Sireng Chongbang lived in Mewa Khola, and Paksamba inhabited Tamber Khola. This evidence indicates that Samba existed in the Mewa Khola and Tamber Khola areas before the 6th century.

Samba's historic milestone, the salt-water treaty (1774): From 1742, the Sambas of Mewa Khola began moving to Chainpur Sankhuwasabha to join the Limbuwan army. They entered the army to fight against the Shah dynasty's expansion in Nepal against the Gorkhali army (SambaMingsra, 2018). Samba people from Mewa Khola backed Limbuwan

Commander Kangsu Rai. There have been numerous wars between the armies of Gorkhali and Limbuwan. The Limbuwan army repeatedly defeated Gorkhali, but in the process, it also lost its commander Kangsore and the Samba army's Sipa and Phakte.

The Gorkhali Army Chief Ram Bhadra Thapa Magar asked about Kirat Limbu's genealogy. While revisiting the genealogy, they found that the Kashi dynasty Kirat Limbu Samba and Gorkhali's ancestors lived in Simangadh before the same dynasty. The war halted after Gorkhali revealed signs that Sinjali Thapa Magar had mourned the death of Kirat Limbu. As a result, Gorkha and Limbuwan signed the salt-water treaty (Chemjong, 2003, p. 205). The incident also proves the relation of Samba's ancestors to Simangadh.

Archaeological evidence: History and Culture expert Som Prasad Khatiwada has confirmed that the remains of the Lalkot Ranga Mahal palace belonging to the Sen dynasty are accessible in the Bayarban forest above the Chatara, the Koshi-Baraha area. He also pointed out that there are many locations where Sen concealed the property of precious metals in a hidden cave-like structure (Khatiwada, 2020). He also said there was no proof of a military force being present.

The genealogy of Kirat Sen Chobegu Limbu claims that this location and the ruins are their ancestral palace (SenChobegu, 2007, p. 228).

Linguistic Interpretation of the homonym: Dhimal now lives in Terai, and Limbu lives on a hill. The names Tungdunge and Dhangdhang link their

culture with their ancestral past. Kokohang and sons moved toward the down, and Tungdunge moved toward the mountain, the Mundhum has indicated. An idiom called "Dhimal-Limbu Daju-Bhai" means Dhimal and Limbu are historically siblings.

These two ethnic groups are linked because their cultural icons sound similar. They are not only homonyms; there is more evidence that they are brothers. Rai (2017) has emphasized examining ethnic groups' similarities to understand their relationship better. For the Dhimal-Limbu political alliance, the shared history of resistance to the Gurkha expansion becomes increasingly significant. Politics guided the indigenous movement. However, scholars need culture and genealogy to connect ethnic groups (Rai, 2017, pp. 136-172).

A Dhimal genealogical tree displays Lembang and Kasher (Dhimal, 2019) and looks the same as the Limbu lineage of Nembang and Kashi lineage. The language spoken by Dhimal and Limbu belongs to the Tibeto-Burman family (Hodgson, 1880). Like the Kirat Limbu Tungdunge, a Dhangdhange tradition is found in Dhimal (Kafle, 2018). They use the same musical instrument that Ke or Chyabrung calls Limbu, and Dhimal gets Dhol.

Tungdunge has been identified as the ancestor God and the youngest son of King Baraha Kokohang by the Kirat Limbu Genealogy or Mundhum.

Dhimal gave their ancestral God Maharaja (King) the name Dhangdhange. Worship aims to make traditional gods happy by blessing health, welfare, and prosperity.

Another exciting thing is that Dhimal celebrates Nwangi puja (Diwasa et al., 1973), an essential Limbu culture that initially offers God a new crop. Limbu resided predominantly in Nepal's eastern hill districts, Bhutan, and India's western Bengal, Sikkim, and Assam. At the same time, Dhimals existed in Nepal's eastern Terai districts and India's West Bengal.

Homonyms Tungdunge and Dhangdhang also acknowledge legendary accounts of the siblings of Kirat Limbu's ancestors and Dhimal. It also suggests that the ethnic Samba migrated from Koshi Baraha to Mewa Khola.

Kirat-Limbu Cultural and linguistic influence on Baraha: The myth highlighted Koshi-Baraha, Kokoha, King Kokohang, and Tungkung Was the youngest son. They gave their roots; these Koshi or Kokoha terms derived from the Tibetan language. The people of Kirat call the river the name coined Koshi using their indigenous language. Also, Pandey claims that the indigenous people of Tibet and Nepal forged Koshi through culture (Pandey, 1986). It is a plot of the riverbank where more than two rivers converge.

Koshi-Baraha Kshetra (area) is famous for the abundance of wild pigs in the jungle. Baraha/ Varaha is derived from the word 'Saraha' from the Kirat Limbu language, meaning wild pig, and in Sanskrit, Baraha-Kshetra indicates the recognized place of feral pigs (Subba, 2021, pp. 905–921). Mahabharat also listed Baraha Kshetra as a great place to bathe.

Socio-biological model: History has shown that the River Tambar corridor traveled from the Koshi-Baraha, Terai (South) area to the Mewa Khola, hill/

mountain zone. However, why did these Samba ancestors choose the path and reach Mewa Khola? The Socio-Biological model refers to the fact that their genes guide individuals. Therefore, people search for their relatives and form a group to preserve and promote their genes (Wilson, 1975).

The Samba group is aware of documents and lifestyles but needs to look at the substance and spirit of Mundhum. Mundhum's story begins with Koshi-Baraha Kshetra and ends with Mewa Khola. Samba groups have now concentrated on maintaining residues found only in the village of Mewa Khola.

That is a good thing, but it is not enough. People think this is the place where Samba has evolved. Beyond the origin of the Samba, they do not care about history. There is an issue with perceptions or cultural constraints. However, Tungdunge Mundhum indicated ancestral ties with the Kokoha god of Koshi-Baraha.

It is important to note that Samba clusters are abundant near Koshi-Baraha in Nepal's Sunsari, Morang, and Jhapa districts. Nevertheless, they need more awareness and interest in Koshi-Baraha linked to their ancestors. They must learn the relationship between Mewa Khola and Koshi-Baraha through Tungdunge Mundhum. They love God, but they do not care about the spirit of the text of the Mundhum. Therefore, they must investigate why the Koshi River was our ancestors' direction called the Kashi Lineage.

Many Limbu people need clarification about their ancestry as a traditional route such as Kashi-Gotre or Lhasa-Gotre. This misunderstanding prevented them

from thinking and believing in their ancestral direction. Saba Yethang was traveling like a tornado, according to Phyang Samba Mundhum. Some have come through Lhasa, becoming Lhasagotre (route). The Mundhum says Kashigotre and the Lhasagotre are the same Saba Yethang, only divided after some time. Mundhum reminds us that Chongbang Samba, including Phyang, belongs to the Kashigotre/ Khambongba/ Kashi (PhyangMB, 2019).

Many of the people of Kirat Limbu are now confused by the Hindu term. Most of the people of Kirat believe in Shiva as their ancestral God. Nevertheless, Kirat is reluctant to speak as a Hindu follower because of the dominance of caste-based Aryan culture. They worship Lord Shiva but in their terminology, Theba. So now, Kirat Limbu feels that the Hindu Vaishnav community has occupied Koshi-Baraha Kshetra. They built mandirs and carried out the corresponding actions. They needed to reveal more ancient Kirat footprints in most of their literature (Khatiwada, 2009).

However, Mundhum categorically transferred them from where their ancestors came from, traveled, and arrived in Mewa Khola. When Kirat Yakthung Samba spreads the vision to Koshi-Baraha Kshetra beyond the Mangena Yak in Mewa Khola, Tungdunge Mundhum will make sense.

The Samba families are now taking the initiative to preserve and keep historical records of their ancestral place in their village, Mangena Yak. Mundhum suggested that Koshi-Baraha was the original site of their ancestral deity, Tungdunge. Hindu Vaishnavs

built temples and festivals there, and their literature and culture dominated indigenous history and traces.

Unfortunately, descendants of the Samba may not have appropriately recognized the ancestral places suggested by their past and Mundhum. Senehangs erected stones before leaving for Mewa Khola; genealogy pointed to Hangsen Lung Tar, Dhankuta. Now it is time to look beyond the Mangena Yak, all the traditional hallmarks.

Thematic Conclusion: The Kirat Limbu society regards the Mundhum. The Samba community worships Tungdunge, an ancestral god, every three years. They wish for health and wealth from God. Tungdunge is mostly Samba's cultural text by origin, but it is now common in Limbu. It has emerged as a tradition, but the Samba community needs to dare to explore the recorded past of the legend sufficiently. This Mundhum also talks about other Limbu tribes besides Samba.

The study finds evidence that the Tungdunge and the Samba clan belong to the Sen dynasty. The Sen Kings were named Baraha Kokaha Mang in the Koshi Baraha region. Tungdunge is the youngest prince of the King of the Sen, Barahmang of the Koshi Baraha. The writer's analysis suggests that Tungdunge may have left for Mewa Khola in the seventeenth century, as defined by the socio-biological model.

History, genealogy, and Mundhum indicate that they were Sen dynasties who settled in the Mewa Khola, renamed Samba. The Samba family was formed over a long period by the descendants of the Sen dynasty and a mix of other dynasties.

A Phyang was also constructed in the same order. Tungdunge Mundhum established the fact suggested by Samba and Senehang's genealogies. As a result, Tungdunge Mundhum is both a religious text and a historical document.

Samba Phyang, who worships Tungdunge Dev as his father God, has relocated to Koshi Baraha. Mundhum is also aware of the situation. However, they must still comprehend the Koshi Barah area as a site of patriarchal worship, i.e., Tungdunge.

The picture is a significant irony. The rites have lost their significance. Their children regard Mundhum as a tradition, but the spirit of Mundhum needs to be understood. It needs improvement there.

5.5 Sen Shreng Senihang.

There is an indication in the Chongbang Samba genealogy that the ancestor of Phyang and Chongbang Samba was Sereng/ Sreng/ Shreng. The genealogy mentions one of its ancestors as Shreng Sammag in Pung Mundhum (Chongbang, 2009; PhyangMB, 2019). Based on this, Changbang Samba and Phyang Samba are close brothers, and their ancestors are Sereng/ Shreng God Samba.

Chongbang Samba genealogy noted that the ancestors of Phyang Samba, including Chongbang and other Samba, were Senehang, or Sen. There needs data on Phyang and Sereng/ Shreng in lineage. On the one hand, Chongbang Samba's Pung Mundhum showed its relationship with Chongbang and Sereng. Similarly, Phyang Mundhum said that Sereng was his ancestor. From this, it is clear that

Shreng/Sereng, Changbang, and Phyang Samba are related.

A reliable source to support this fact is the Kirat Senehang Limbu genealogy (Chongbang, 2009). The genealogy indicates the relation between Sereng/Shreng and Phyang Samba. Therefore, Sen, Sereng, Chongbang, and Phyang are blood linked. Sereng/Shreng is a degenerate form of Sen. It means Sereng/Shreng and Samba developed from Sen. Therefore, Samba's ancestors are the Sen dynasty. It requires study in detail.

Kirat Senehang Thegim Limbu Genealogy and History (2064 Vikram Samvat) has given important information about the origin of different types of Limbu. Sen Chobegu Thegim Limbu's genealogy said he was the son of the Sen dynasty's Abhi Sen (Udhim Sen) while tracing his ancestors in the genealogy. After Abhi Sen, there were Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen. Chudamani Sen's four children are Senehang/ Setchenehang/ Sidinghang, Second son Sawa Sen/Sawa Shreng, Third son Surad Sen and Mani Sen. Mani Sen evolved into Thegimhang according to the ancestry.

According to Kirat Limbu Senehang Limbu genealogy (2064 Vikram Samvat), the eldest Senehang Sidinghang went to Poklabang and later became Limbu of Mangdhumbo, Ingwaram, Sen Thebe surnames.

The second son Samba Sen (Samba Shreng/ Saithhang), went to Mewa Khola and later developed Limbu of Shreng, Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifenggen,

Tammaden, and Sulungdin surnames. Similarly, Hembya/ Hembhya, Idhingugu, Singu, and Thuppo's Thebe developed from the Third son Surad Sen.

Limbu of Yonghang, Nembang, Chobegu, Hangsarumba, Kerung and Thoklihang family names acquired from the younger Mani Sen. According to the genealogy, From Yonghang, Sembu and Lingden transformed into the Limbu family. From Chobegu, they later evolved the Limbu of Fezhong and Yangdemba surnames (SenChobegu, 2007).

Mani Sen's four children crossed the Sanguri from the Chaudandi Koshi Baraha area and went to Sadhamma on the banks of Tamber Khola in Bodhe VDC Ward No. 5 of Dhankuta district. Later, as a mark of remembrance, the four brothers separated by burying a stone, now known as Hangsenlungtar (Degenerate HangsenMorangtar) (SenChobegu, 2007).

Sen Chobegu's genealogy noted three of the four stones buried by their ancestors at that time. However, the senior said that the heretics destroyed that in 2012 Vikram Samvat. The genealogical study was handwritten and prepared by Lieutenant Jaspati Chobegu Thegimhang Limbu, Subba Dagal Singh Sen Chobegu Thegimhang Limbu, and Subba Man Bahadur Chobegu Thegimhang Limbu in 1997 Vikram Samvat. The author gives illustrated pictures of the historical ruins of the Sen dynasty as ruins in the Baraha Kshetra area and four stones ranging in height from 4 to 6 feet in Hangsenlungtar (SenChobegu, 2009).

Analysis

Now I draw the reader's attention to the second brother Samba Sen (Sambasereng/ Saithang). Paying attention to the words or sounds mentioned here shows that the noun 'Sambasen' has the sum of the words 'Samba' and 'Sen.' It is also possible that he was a Samba (priest) in efficiency. Sen's term also tells us that he was from the Sen dynasty. On the question of how this became Sereng/ Shreng, the genealogy explains the "Sambasen (SambaSereng)" mentioned in the bracket (SenChobegu, 2009, p225). Therefore, it is clear that the words 'Samba' and 'Shreng' are the sum of the words 'Samba' in the name 'SambaSereng.' Therefore, it is possible to interpret this SambaShreng sound as having shifted to the Samba.

Thematic conclusion

According to the Chongbang Samba genealogy, the place named by the ancestors is Samba. Since the Sen dynasty came and lived there, a genealogy indicates that they also became Samba. It is open to critical analysis.

SambaSereng was Phyang and Chongbang Samba's ancestor. Around the 14th century, he arrived there (Yonghang, 2011). The Chongbang Samba genealogy states that when their forefathers reached the place named Samba by their ancestors, they had their surname Samba based on Toponym.

Based on historical analysis, Samba Sereng's arrival dates back to the 14th century (Yonghang, 2011). According to Kirat's history, in the sixth

century, Mewa Khola was there and Sambahang ruled in Tamber Khola territory (Chemjong, 2003a).

Based on the socio-biological model, there may be a bloodline or cultural relationship between the Samba and Sambasereng of Mewa Khola (Wilson, 1975). It requires more pieces of evidence and study. Because Indian and Kirat history has mentioned the entry of the Lichchavi and Sen dynasties in the Samba region. Chemjong believes that the words Livang and Samba belong to the Lichchavi terminology. The local names and ethnic surnames mentioned refer to the Lichchavi and Sen dynasties.

The genealogy of Sen Chobegu, Chongbang Samba dynasty, indicates the entry of the Sen dynasty into Mewa Khola Tamber Khola. Therefore, it is clear that the Samba toponym formed in the Kirat period before the Licchavi and Sen periods. That term was established before the sixth century. Historical facts have emerged that Kirat, Lichchavi, and Sen, who came from time to time in the Tamber Khola and Mewa Khola areas of the Kirat Limbuwan area, took the Toponym Samba as their surnames.

5.6 Phyang's development from Samba

The Sen dynasty gave rise to the Phyang Samba. SambaSereng/SambaShreng, a son of Chudamani Sen, is the Samba family's initial ancestor.

After Abhi Sen, according to Kirat Senehang Limbu's (2007) genealogy, there were Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen, in that order. The oldest of Chudamani's four children was

Senehang, followed by the second-oldest Samba Sen (SambaSereng), the third-oldest Surad Sen, and the youngest Mani Sen. From the Chaudandi Koshi Baraha region, the four of them traveled through Sanguri. They made their home on the Tamber Khola's bank in Bodhe village's Ward No. 5 in the Dhankuta district.

The four brothers buried each stone as a memorial when they split up, creating what is now known as Hangsenlungtar. The genealogy claims that the oldest Setchene Senehang Sidiinghang took control of and ruled over Poklabang Tehrathum. Later on, from him came Mangdhumbo, Ingwaram, and Sen Thebe. Finally, Samba Sen (Sambasereng), the second son, arrived in Mewa Khola. The Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifenggen, Tammaden, and Solonggen families descended from him (SenChobegu, 2007).

The Yonghang genealogy also gives support to this assertion. The eldest brother arrived in Poklabang and assumed the role of Thum, the region's monarch. Another brother relocated to Yangrup Panchthar. He had three children: Yonghang, Chabegu, and Lingden. According to the genealogy, one of his Senehang brothers traveled to Mewa Khola and another to Tamber Khola. The Samba family flourished in their respective locations (Yonghang, 2011).

Neither the published genealogy nor any other Samba lineages mentioned the origin of the Phyang Samba. Even Chongbang's genealogy, which is the one closest to Phyang, needs to be more explicit

about the source of Phyang Samba. Only the name Phekwanchhang is included in the genealogy. Nevertheless, it allows us to deduce the timeline of Phyang's evolution.

The ancestry of various Sambas was examined side by side. The leading Samba genealogy authorities were also approached in this regard. During the conversation, it was discovered that Phekwanchhang was the ancestor of Phyang. Mewa Khola Samba resident Mohanchandra Samba provided this information in his manuscript (Chongbang, 2009; PhyangMC, 2019).

Eight Samba families, including Chongbang, were discovered during the formation of Samba based on genealogical investigation, evidence, and sources. First, Samsak and Ladifung were the descendants of Phembunhang, the ancestor of Samba. Then the Samba family developed the surnames Chongbang, Lunghim, Phenchhangwa, Phyang, Koidangba, Mikkendang, Mudan, and Tangdappa (eight). In the book, the drawing is shown.

5.7 Coinage of Phyang

The Limbu-Nepali dictionary explains the meaning of 'Phyang' as shaking clothes (PhagoPandhak, 2006). According to a proverb in Phyang Samba, Phyang used to wear the ancients' clothes, Dhoti and Daura.

When society noticed his clothes dangling or shaking, it recognized him as someone who wore vibrating clothes and began calling him by the same name. The community believes that the word Limbu came from dress-shaking. The person's identifying name right away later evolved into the Phyang sub-

clan. The basis for the term 'Phyang' sub-clan was his novel dress.

Analyzing this statement, it is possible that his physique was tall and that when he walked, his Daura, Dhoti, or any of his clothes appeared in Jhallari. However, his attire could have been different for the society of the time. As a result, his dress became the basis for the etymological term Phyang.

Phyang's ancestor is Phekwanchang. One of his brothers is Phenchangwa, according to the genealogy. The Nepali meaning of Phekwa and Phen is Dhoti or Langauti, and Chang means clothes (Pandhak, 2006).

Therefore, we can assume that Phyang's ancestors and brothers wore Dhoti. Phekwanchang evolved from Phekwa Chang, and Phenchangba evolved from the words Phen and Changba, which is obvious. Thus, the various Samba clan's etymology indicates the dress's uniqueness. The popular rhetoric of the time transformed it into a sub-clan.

The dress appears to have established Samba families such as Phyang, Phenchangba, and Phekwanchang. They were dressed differently from the indigenous. The surnames evolved as a result of the naming by clothes. The dress style supported that they traveled from Chaudandi Koshi Baraha to Mewa Khola Taplejung.

Some people add 'Hang' to Phyang, while others do not. Phyang Samba was the owner of Subhang in the Mewa Khola area. Their ancestors were also known as Hang, Rai, and Sen (Chongbang, 2009; Yonghang, 2011). On this basis, it is customary to

write 'Hang' behind the 'Phyang' sub-clan. Samba's ancestors Senehang Rai and Phembunhang also have the title 'Hang,' so writing 'Hang' brings their relationship with the Hang dynasty ancestors to life.

According to Vijaypur's Kirat period history, Punglaing, the son of Sanglaing, the ancestor of Vijay Narayan Rai, bears the Hindu name Amar and the title Rai. Vijayanarayana Rai followed in the footsteps of his ancestors. He invited King Murray Hang Khewang of Phedap to become Chautaria and Rai.

However, Vijay Naraya executed Murehang because he had an evil eye on the princess. To avenge his father, Bajahang, Murehang's son, sought the help of Kirat Sen King Lohang Sen of Makwanpur. An army led by Makawanpur's King Lohang Sen, including Bajahang, deposed Vijaypur's King Vijay Narayan. Lohang Sen and Bajhang united to expand the kingdom to Tista in the east and Purnia in the south. Bajahang, however, died on Kharseong Gidde Hill.

Lohang Sen converted his colleague Bajahang's son to Hinduism and bestowed the title of Hindu on him. Lohang Sen then made him a minister in Vijaypur. Bajahang's sons changed their Hindu names but did not relinquish their titles to Hang (Chemjong, 1974).

He refused to relinquish the Hang title and food culture because the dynasty ate pigs and drank liquor. Thus, there is evidence of food habits in the Vijaypur Kirat period in the Hang Dynasty. According to Mundhum, Phyang's ancestors arrived in Mewa Khola while hunting wild pigs. Pork is their favorite food.

Tungdunge Dev, their ancestor, must have consumed goat meat and Tongba liquor. As a result, they are ethnic and have a non-vegetarian food culture.

Phembunhang, a Hang in Mundhum, is the origin of the Samba. The Tungdunge Mundhum describes food dishes. The food culture of the Hang dynasty in Vijaypur history is similar to the food culture of Phyang.

That demonstrates Phyang Samba's cultural Hangness.

5.8 Advancement of Phyang

Kirat Limbu comprises people from various backgrounds and with multiple surnames. For example, Samba is a member of Limbu. It has a subclan known as Phyang and others.

Rai, Limbu, Yakkha, and Sunuwar communities consider themselves Kirats. The Linguists use the term Mahakirat. In addition to the ethnicities mentioned above, Mahakirat includes Tibeto-Burman languages such as Newar, Magar, Gurung, Danuwar, and Tharu.

The Limbu ethnicity has become a great clan with 379 surnames and sub-clans. There are one and a half dozen sub-clans in one Samba clan. However, there has yet to be a consensus among them about the Samba clan count. They are engrossed in calculating the number of samba families.

Based on various Samba genealogical societies and other historical sources, the updated Samba families are as follows: (1) Chongbang (2) Lunghimba (3) Phenchangwa (4) Phyang (5) Kaidangba (6) Mikkendang (7) Maden (8) Tangdappa (9) Shreng

(10) Mudenchong (11) Tesyeba (12) Vetneba (13) PakSamba (14) TumSamba, (15) Leguwa (16) Sambahang (17) Tapmaden and (18) Hinahang (Chongbang, 2009; SambaMingshra, 2018); Tumbahang, 2011; Sembu, 2014).

Lingthang Yak in Mewa Khola Taplejung Nepal is the Munatembe that gave rise to many Samba families. Mangena Yak is another name for Samba's ancestral home. From there, they gradually expanded into new areas.

The current study's central theme is Phyang Samba. This Samba family lives in the villages of Mewa Khola Samba in Taplejung district, Atharai Hangpang, Sankhuwasabha, Panchthar, Sunsari, Morang, Jhapa, and Lalitpur districts.

They also visited Bhutan, Sikkim, Assam, and Nagaland in India hundreds of years ago. Some people now live in the United Kingdom. They regard Lungthang Yak in Mewa Khola Samba village as their sacred Mangena Yak and historical ancestral site, place of origin or Munatembe, no matter where they are.

Phyang Samba has spread to mountains, hills, and Terai districts. Their source of income is agriculture. They appear in foreign lands and find work. The Indian, British, and Nepali armies were all drawn to them. In the Nepal government's civil service, their number is small. Even in higher education, their numbers are low. However, the younger generation is advancing in education.

Their numbers have grown in the Terai, the Kathmandu Valley, worldwide. On average, the

economic situation is moderate. The financial condition of families working in the foreign army is good. Most families' economic position is medium, and some are in dire straits.

Their economic and educational status is as diverse as Kirat Limbu's social status.

5.9 Ling Thang Yak

Mangena Yak is the ancestral home of the Phyang Samba family. It is located at Samba village, Mewa Khola. This is known as Lingthang Yak (Chongbang, 2009).

Based on historical and cultural studies, numerous Samba surnames descended from Lingthang Yak. Therefore, the location is Mangena Yak of Samba, also known as the Munatembe or the origin of the Samba family.

Mangena Yak links familial clans and surnames and worships their ancestral gods together. Family members living far away refer to their traditional home as Mangena Yak Lingthang Yak when performing puja at home. As a result, Lingthang Yak is the Samba family's hallowed place of worship.

The Mangena Yak of many Samba is Lingthang Yak, located in the Samba settlement of Taplejung Mewa Khola. The Samba family is large and diverse. Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba Mikkendang, Maden, Tangdappa, and other Samba have all referred to the Lingthang above Yak as Mangena Yak.

The location is Lingthang Yak because it is the ancestral residence (Yak) of Samba's ancestor Phembunhang. The Samba family refers to the stone

(Lung in Limbu) as Ling Thang Yak (where Samba grew). The stone's picture has been published in the Chongbang Samba genealogy (Chongbang, 2009).

In Samba Village Ward No. 9, a pointed stone peacefully meditates in its original state. From a distance, lovely stone hills resembling his children may be seen around it. It is the ancestors' and historically significant Lingthang Yak.



Ling Thang Yak in 2009



Deconstructed in 2018



Reconstruction in 2020

Ling means to grow, and Thang means to come to Limbu. It is easy to deduce that the ancestor chose the name Lingthang to represent the numerous clans/ surnames created/ raised from the stone site.

The Samba family was established from Sambasereng, Saratappa, and Phembunhang based on genealogical studies of Samba and other families. It took 400 years to separate it into different Sambas (Chongbang, 2009; Yonghang, 2011). Before the Samba family split into other branches, the Samba family was at the foundation for a long time. As a result, Mangena Yak Lingthang Yak is Samba's pilgrimage destination. According to Mundhum, the stone is a sacred place of worship for Phembunhang, a Samba ancestor.

In Nepal, a new political wave and the rap of federalism penetrated Mewa Khola. As a result, the

Sambas there determined to defend and promote their ancestral land (SambaMingsra, 2018). As a result, the local authorities intended to convert the traditional legacy Lungthang Yak site from its natural state to a contemporary one in 2075 Vikram Samvat. To put the strategy into action, the committee increased contact with Samba members worldwide and raised funding. As a result, this idea is gaining shape at the moment.

According to social media images, the Lingthang Yak stone has been smashed to make the ground flat for building construction. They broke the ancient Lungthang Yak stone, as documented by the Changbang Samba genealogy. It appears that the Lungthang Yak Him Building was constructed there now.

This writer has examined this development critically. Lingthang Yak stone, an old site, should have been kept in its natural state. It should not be destroyed in its natural state. Although protecting ancestral history is commendable, it is unfortunate that it has not been done correctly. As a result, the old stone of Phambunhang is no longer visible in its natural state.

In Kirat history, a ruler would carve a stone to leave his mark, monument, notification, or message. That is why placing the carved stone in a prominent location where everyone could view it was traditional. As a result, Phembunhang would have chosen a remarkable stone that would not quickly break.

Ancestors must have used the name Lingthang Yak and the stone as a symbol to help the offspring

identify their ancestral worship site as the place of origin.

Let's examine Kirat Limbu's cultural heritage. These indigenous people practice the Bon religion and revere nature. In their place of worship, there is neither a house nor a temple. They revere open-air natural stones or hilltops as ancestral memorials. Hindu temples dedicated to various gods and goddesses are widespread. Additionally, Shiva Mandirs and Shivalayas are common. In Sikkim, Yuma followers Limbu also constructed the Mang Him temple.

However, among the Kirat Limbu community, who follow the nature-worshipping Bon philosophy, there is no custom of making Mang him. Similarly, on a hilltop, a stone is openly considered a deity and worshiped traditionally. Until recently, the deity, who was sitting outside on the hilltop at Ling Thang Yak, is now enshrined inside the Mang Him Temple.

This article does not argue for or against the justification and necessity of Yak Him or the house currently under construction in Mewa Khola. The preservation work done by hurting the remnants of the Phembunhang's stone, which is thought to be Lingthang Yak adored by Phembunhang, has resulted in a significant blow to Yak's originality.

'Ling' means to grow, and 'Thang' means to come in the Limbu language. The ancestor left the stone 'Lingthang Yak,' which denotes Samba's site of origin and has a deep meaning from a fundamental physical standpoint. That natural monument has become

artificial and perverted in the name of conservation or marketing.

Indeed, the stone will not grow, but unhappily, the name Lingthang Yak suggested by Mundhum has not been taken into account because the Lingthang stone site provides proof that the Samba family originated there and then spread. Thus, a stone mark that the Samba family and Mundhum previously referred to as Lingthang Yak has been renamed Mandir Mang Him.

A Phangfangden waterfall is also located in this village. The waterfall's grotto contains a Shivalinga and the trident-shaped emblem of Shiva (MC Phyang, personal communication, November 1, 2019). It demonstrates the Shaivism-related faith of Samba's ancestors. The waterfall's surroundings and natural beauty are currently regarded as tourist destinations. However, the development of transportation has made it more convenient for travelers.

It is essential to preserve sacred and historical sites like the Lingthang Yak, Shivaling, and Sambas gathering places, which the ancestors of the Samba people built.

Therefore, protecting the natural, historical, and archaeological significance of Lingthang Yak, waterfalls, and adjacent areas in Mewa Khola is the responsibility of the people and the state.

5.10 Phyang Family Ancestry (C)

This study's historical genealogy alludes to Tumyahang Tya and Hiri, who evolved from the Samba to the Phyang sub-clan. Since then, twelve generations have passed. Based on interactions with the Phyang community living in various locations, the

fifth generation through the present twelve (about thirteenth) generations are updated.

We need to find out about the earlier fifth generation. Efforts are still going on to complete it. There have been attempts to corroborate the historical genealogy. This study was performed through historical fact research, field research, meetings or interviews, telephone calls, and social media.

According to the Yonghang genealogy (Yonghang, 2011), the Sen dynasty Senehang's four brothers ascended the Sanguri mountaintop from Chaudandi-Chatara to Sangamtar in Dhankuta in 1388. A brother from Sangamtar traveled to Panchthar via Dhankuta and later became Yonghang. The two brothers made their way to Tamber Khola's head. Samba became familiar with them.

From SambaSereng to Phyang, there are 16 generations, according to the Kirat Senehang Limbu genealogy (2007). There are 11 generations between Phyang Tummyahang Tya and Hiri, the youngest 30 years old. Since SambaSereng ascended from Chaudandi in 1388 Vikram Samvat until the current 2076 Vikram Samvat, 688 years have passed. Therefore, one generation = 25 years when the 688 years are divided by 27 (16 and 11). In genealogy, an age equals 20 to 30 years. As a result, the generation analysis from Sambasereng to Phyang (Tummyahang Tya, Hiri) and the current Phyang Samba genealogy seem valid.

Only the son's name appears in the genealogy. However, here is the name of a daughter born in the

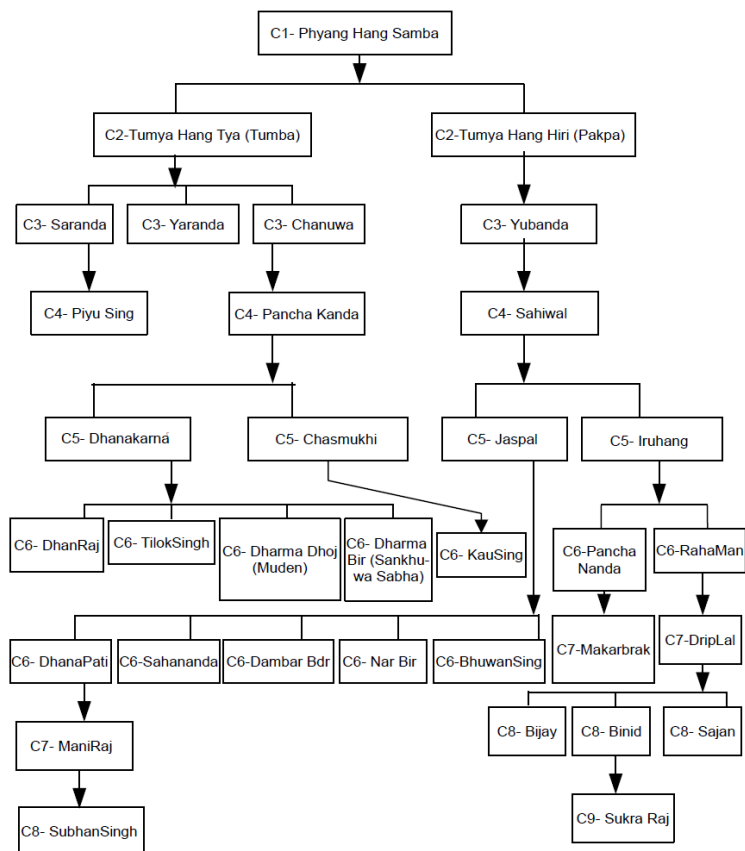
current generation of the Phyang family, and the word 'D' for daughter appears in the texts.

C6 Dhanraj, Tilok Singh, Dharmadhwoj, Dharmavir, and Kausing's children, from Mewa Khola, relocated to Atharai Hangpang. One of the Kausing branches from Hangpang traveled to Bhutan. On the other hand, the offspring of C5 Dhankarna's youngest wife has spread out in Sankhuwasabha. They dispersed across several villages. Similarly, C6 Sahananda, Dambar Bahadur, Narbir, and Bhawan Singh were the offspring of another C5 Jaspal's younger bride. Their children live in Lungruppa village, Panchthar district, in Phidim Ward 14.

5.10.1 Phyang Family Evolution

Lingthang Yak in Mewa Khola Samba is the Munatembe of the Phyang Samba. Samba's Mangena Yak is another name for it. This place is where Phyang's lineage from Samba evolved.

**Phyang Family Ancestry
(Stage C)**



(PhyangAR., 1999; PhyangRB., 2019; PhyangP., 2019; PhyangMH., 2019).

Figure 9 The image shows that the Phyang lineage descended from Tumyahang Tya and Tumyahang Hiri after Phyang evolved from Samba.

The recent genealogy depicts Phyang from Mewa Khola Samba Taplejung Nepal. From here, the Phyang Samba dynasty spread into different branches.

5.10.2 Population

In the Taplejung district, Phyang Samba has 36 homes. Mewa Khola Thum has a total of 26 homes. Around 15 dwellings in Samba village, eight houses in Balden, one place in Nalbu, one house in Thukim, and one in Livang. In the Taplejung district, Phyang Samba's ten family lives in the Atharai Thum Hangpang hamlet.

In the Sankhuwasabha district, there are 35 homes. Five houses are in Barhabise; five are in Dhupu, one is in Diding, and three households are in Lebraham—likewise, one home is in Chainpur, 3 in Wana, and 17 elsewhere. Based on this information, Phyang Samba is thought to have settled in the Sankhuwasabha district near Taplejung.

Lungruppa Pakyang in Panchthar district has 20 homes. The settlement is part of the Phidim Municipality's ward. Similarly, there are eight residences in the Morang district, with four in Bahunne, three in Gachhiya, and one in Biratnagar. The Sunsari district has 19 residences, 18 in Dharan and one in Itahari. In the Jhapa district, there are 24 houses. Bhadrapur has two dwellings, Prithvinagar has three, Sattasidham Dudhe has four, Barnejhoda has five, Budhabare has six, and Buttabari has four. In the Lalitpur district, there are also two homes.

In Assam, India, the researcher found about ten dwellings. According to estimates, at least 20 households in Sikkim and 30 households in Bhutan. Following their departure from Bhutan, some members traveled to Nagaland, India. So there are some homes, but the researcher could not contact

them. So there are now three Nepalese families residing in the United Kingdom.

As a result, the total number of dwellings in Phyang Samba has increased to 207. The average number of households per household in Nepal was 4.6, according to the 2011 census. On the same premise, Phyang Samba's Population is around 952 people, based on 207 families.

5.10.3 Phyang Samba living in Mewa Khola

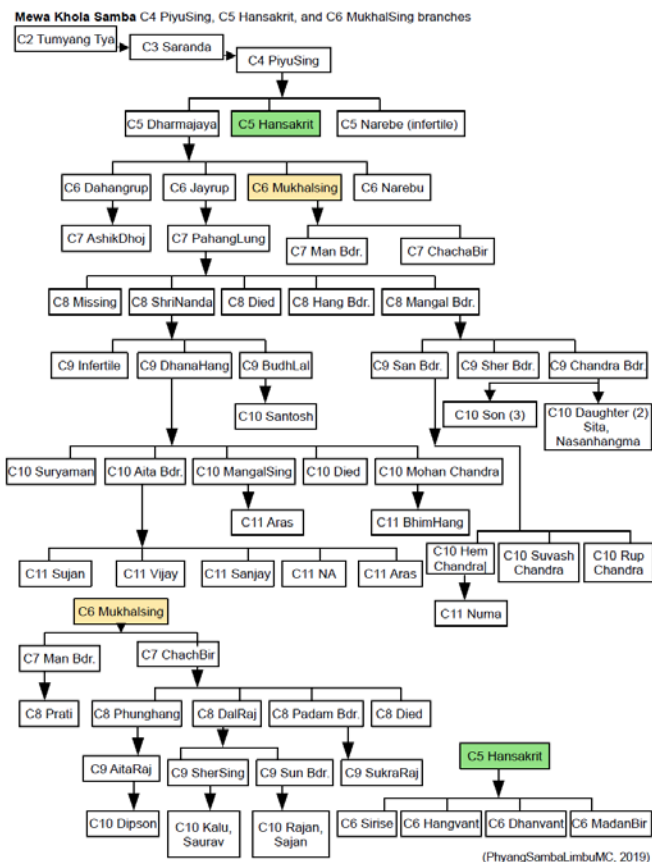
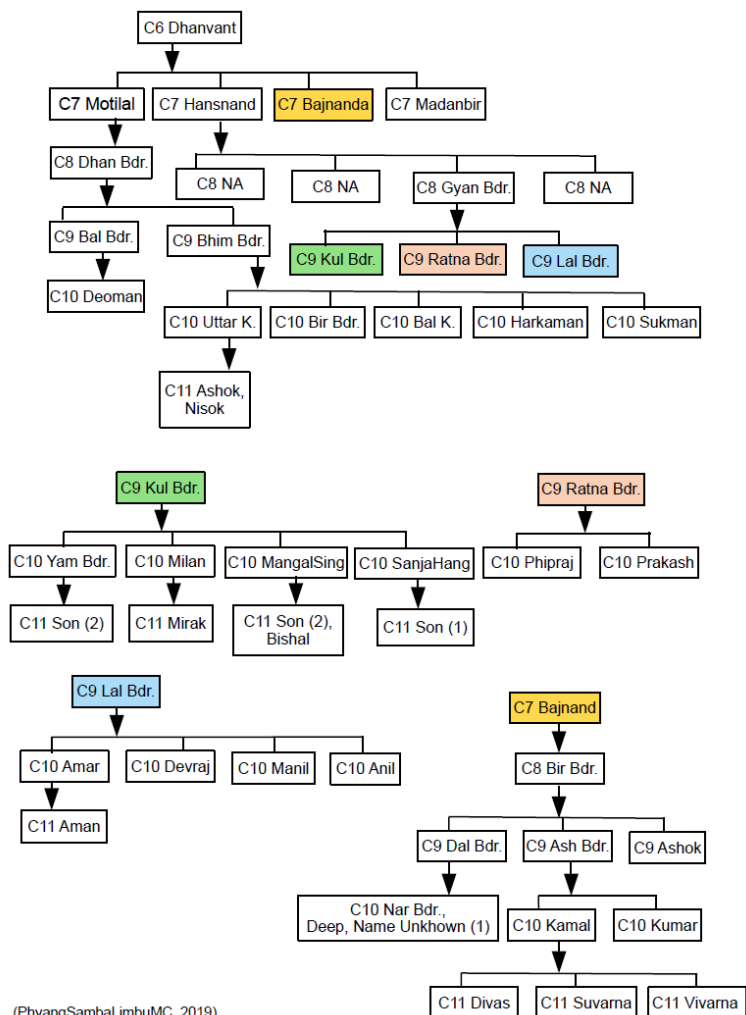


Figure 10 Mewakhola, the ancestral home of Samba in the Taplejung District, still has a sizable number of Samba Payang families. 1/3

Mewakhola Samba (page 2) C6 Dhanvant branches

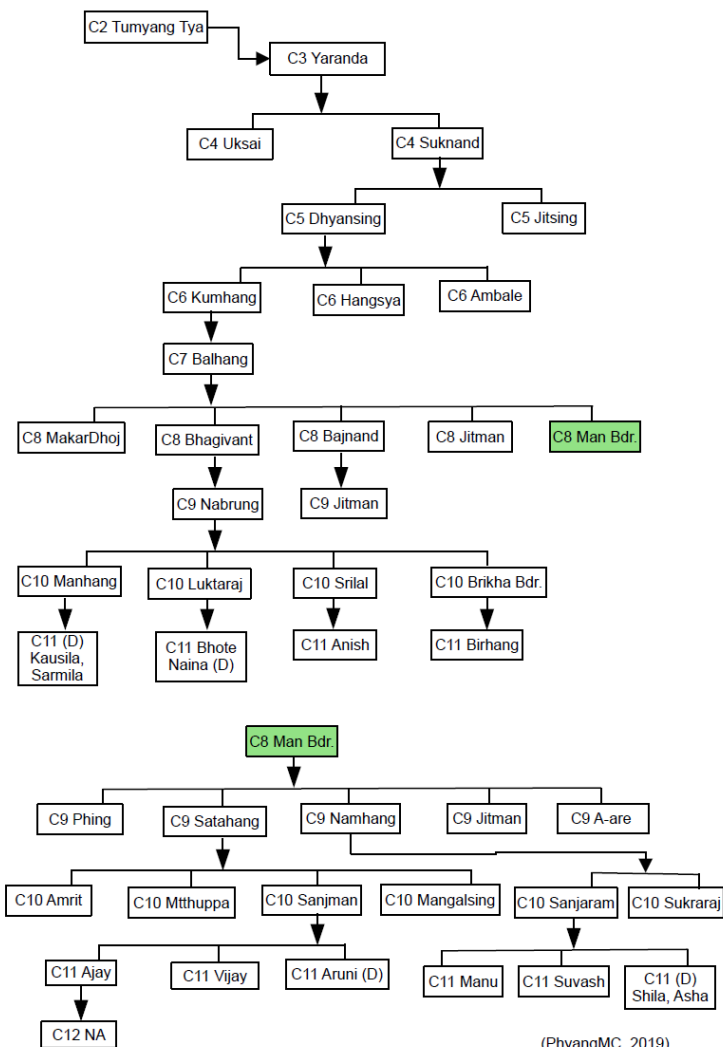


(PhyangSambaLimbuMC, 2019)

Figure 11 Phyang Samba is a resident of Mewa Khola Taplejung.

2/3

Mewa Khola Samba Taplejung Nepal C3 Yaranda family



(PhyangMC, 2019)

Figure 12 Phyang Samba is a resident of Mewa Khola Taplejung.
3/3

Samba Phyang Tummyahang Tya's third-generation children, the Saranda and Yaranda households, live in Mewa Khola Samba. Phyang families residing in Atharai Hangpang, Sankhuwasabha, and Panchthar are all from the same generation as Yubanda, who is from Mewa Khola Samba. One Hangpang branch has been re-expanded to Bhutan. Nagaland has also vanished from there. The Samba Phyang family migrated from Hangpang and dispersed throughout Assam.

5.10.4 Phyang Samba in Athrai Hangpang

This section explains when and how Phyang Samba arrived in Hangpang and how he treated other ethnic groups. The first group of Phyang Samba from Mewa Khola Samba village arrived in Hangpang in 1806 Vikram Samvat, according to the first draft of the genealogy of Phyanghang Samba Limbu (2056) compiled by Aita Raj Phyang Samba and published by Nawa Raj Subba Phyang Samba (PhyangAR, 1999).

The fourth generation of Tummyahang Tya Panchanand (Wahi Theba) used to narrate that the Phyang Samba came to Hangpang from Mewa Khola about 1800 Vikram Samvat, according to Tek Bahadur Phyang Samba Limbu, an expert in Phyang Samba. The Samba Mingshra Sanchagbho also accepted the fact. From around 1800 Vikram Samvat, according to Samba Mingsra Sanchambho, Samba began to travel to Chainpur and join the Limbuwan army. The Samba group returned to Chainpur several

times to help Limbuwan Commander Kangsore (Kangsu Rai). Tummyahang Tya's fourth generation, Panchkanda, and Tummyahang Hiri's fourth generation, Shahiwal, moved to Hangpang.

There are nine generations between the present 12 generations and the fourth generation. Between 1806 and 2076 Vikram Samvat, there are 270 years. We get nine generations when multiply an age by 25-30 years. Panchananda traveled from Samba Mewa Khola to Hangpang in 1800 Vikram Samvat seems valid. He was Shahiwal's grandson (TB. Phyang, personal communication, August 15, 2019).

Grandchildren can hear and recall what their grandparents are saying. During field visits, the family scrutinized the past before constructing the genealogy's first draft. The genealogy mentioned the year 1806 Vikram Samvat was an entry in Hangpang. It can range from a few years to a few decades. As a result, we can infer that Phyang Samba arrived in Hangpang around 1800 and settled in Hangpang by clearing woods in the Chungwa Khola area.

The answer to why and how Samba Phyang arrived in Hangpang has come. According to Samba Mingshra Sanchungbho, they began joining the Limbuwan army in Chinpur around 1900 Vikram Samvat. They provided support to Limbuwan army commander Kangso Rai. Shipa and Phakte of the Samba family were among the other brave martyrs who fought in the Gorkha-Limbuwan war.

According to the elders of Samba Phyang, they cleared forests from the Chungwa-Sobuwa junction to the south in Hangpang. Their land is called Samba's

Khurpethyak. The arrival of Samba Phyang in Hangpang and Samba Phyang to Panchthar and Sankhuwasabha coincide. The genealogical study revealed that the Samba of Sankhuwasabha and Panchthar and the Samba of Hangpang moved from Mewa Khola around the same time (PhyangMH, 2019; PhyangRB, 2019).

The Phyang Samba clan moved to Hangpang after clearing the forest from the Chungwa Khola and Sovuvakhola junction in the southland. As a result, the area achieved by Samba got the name 'Samba's Khurpethak' at the time. The Limbu of the Hangbang clan dwelt in the northern half of Hangpang village at the time, while another indigenous Limbu of the Suneba clan lived in the village's southern upper section. Phyanghang Samba from Mewa Khola came to Hangpang and lived in Khurpethyak, but they were Bejille, an outsider group in Hangpang.

There was a resource dispute between the Hangbang and Suneba clans Limbu, who had already settled in Atharai Hangpang. Furthermore, the arrival of Phyang Samba Limbu heightened tensions among the Limbu. Because the Subhangi of Phyang Samba of Hangpang was in Mewa Khola, they appointed Yakso from Tamber Khola as the responsible district. They asked him to arrange land management in Hangpang (TB. Phyang, personal communication, August 15, 2019).

Phyanghang Samba had proposed that Yakso be designated as the responsible district to ease the settling of Hangpang. A written document about the land dispute between the Phyang Samba and Yaksho

settled in 1807 Vikram Samvat (AB. Phyang, personal communication, April 22, 2018; DR. Phyang, personal communication, January 16, 2018). Samba Mingsra Sangchumbho talks about the Gorkhali-Limbuwan conflict, in which the Mewa Khola Samba took part.

Samba from Mewa Khola often fought along the Limbuwan army led by Kangsore, a Limbuwan military leader, against Gorkhali in the Chainpur Sankhuwasabha area. Gorkhali played other pranks on Limbu, who assassinated Limbu chief Kangsore Rai. Even after continuously invading Limbuwan, Gorkhali army chief Ram Bhadra Thapa Magar could not defeat the Limbu army.

Ram Bhadra Thapa Magar requested that Limbu's genealogy be read. He reminded them to create an agreement between Gorkhali and Limbu not to go a war after the genealogical investigation revealed that Limbu's ancestors and Magar's ancestors were the same, so he reminded them to agree on Gorkhali and Limbu not to fight a war. The Limbu faction ended the battle once the Kashi dynasty's Limbu and Magar Sen dynasties were linked in the genealogy. Kirat history also mentions this. On the same basis, both sides agreed to sign the Saltwater treaty. Phedap, Tamber Khola, and Mewa Khola Limbu followed the treaty. The Gorkhali-Limbuwan war, however, ended in Gorkhali's favor.

Gorkhali conquered Limbuwan in 1831 Vikram Samvat. Phyang Samba of Mewa Khola was disseminated from Mewa Khola Samba to Sankhuwasabha, Atharai Hangpang, and Panchthar regions during this historical event. Dhankarna's son,

Dharmadhwaj Mudén, used to trade salt from Tibet to Nepal. In his residence, there was a storeroom where he kept his coins. Angbuhang was one of his daughters-in-law. When Phyang Samba became enraged at home, he insulted her wife, and she informed her Anbuhang brother that they did not have a rice supply, as her husband's coins storage did. The Angbuhang brothers became angry and ordered her to let the money storehouse burn. She was mentally disabled, as said, and she obeyed the order and allowed the money store to fire her.

The entire house caught fire and eventually turned to ash. My grandmother Sancha Rani told me this story when I was a child. Prasai people, who lived in Hangpang, brought many windows, doors, and squares that survived the fire, according to Sancha Rani Phyang Samba. In any case, the socioeconomic condition in Hangpang has changed since Phyang Samba arrived.

Samba Phyang and Yaksho appear to have a strong marital bond. According to interviews, Phyang Samba gave his daughter land as a dowry and managed his son-in-law's property. For example, Khadga Bahadur and Amber Bahadur Yakso's mother was Ashal Bahadur's sister, who lived in Chungwa, Hangpang. Hastabir, Khadga/Amber Bahadur's father Hastabir, remarried the deceased's sister-in-law after his wife died.

Notably, Khadga Bahadur and Amar Bahadur Yakso's mothers were both from the Ashal Bahadur Phyang family. According to interviews, the families of Khadga Bahadur and Amber Bahadur Yakso lived on

the Phyang Samba land due to the marital relationship (S. PhyangAngbuhang, personal communication, January 11, 2018; NM. MudenchhongPhyang, personal communication, August 20, 2019).

Yakso also gave land to one of his daughters. Yakso gave their land to their daughter and son-in-law Karan Dhoj from Sobuwa Chage village Taplejung to settle. He was Ananda Dhoj's father and Jash Bahadur's grandfather in Hangpang. It should be noted that Karan Dhoj married a Yakso woman and relocated to Hangpang to live on his father-in-law's estate (NM. MudenchhongPhyang, personal communication, August 20, 2019; G. Mudenchhong, personal communication, July 20, 2023).

Mudenchhong Samba's descendants and Phyang Samba's descendants formed a relationship over time. Phyang is the patriarch of this writer, while Mudenchhong Samba is the maternal clan. As a result, while tracing the paternal genealogy, the author addresses certain Yaksos as Mama/ Chacha/ uncle, while others are Lungwa, brothers, Uncle, elder father, and grandpa.

Khurpethyak is the name given to the area cultivated by clearing the forest. The Phyang Samba ancestors founded the Chungwa area south of the Hangpang Chungwa joint. What do the other Limbu in the area think of Samba Khurpethyak? Let us look at a concept proposed by Shankarmaya Tumrok, Sarala Subba's mother-in-law from Hangpang (S. Phyang Angbuhang, personal communication, January 11, 2018).

She grew up in the Chungwa village of Sentalabari. The Sambas inhabit Chungwa land, as he learned from her grandfather when he was a child. She told her daughter-in-law Sarala the same story.

Although they resided in Hangpang, Samba Phyang's ancestral place was Mewa Khola Samba. Samba's Kipat power was active in Mewa Khola. Phyang Samba had Subhangi of Mewa Khola Samba despite living in Athrai Hangpang. Thus, their Mangena Yak is Taplejung's Mewa Khola Samba. Samba's Mangena Yak is known as Lingthang Yak.

People used to come to Hangpang from various places along the Mewa Khola Samba and Olangchungola routes to pay taxes before the property was surveyed in Mewa Khola, according to Aita Raj Phyang, Hangpang. Phyang Samba ancestors built restrooms for boards and lodging booths at many locations, from Olangchung Gola to Maiwa Dobhan, while dealing in the salt trade from Tibet. The Nepalese government later set up a customs office and a police checkpoint along the route at Olangchung Gola. That necessitated a structure. The government desired to repurpose the old vacant rest homes constructed by Phyang.

The government delegate came to Hangpang searching for its owner and met Aita Raj Phyang Samba (AR. Phyang, personal communication, January 15, 1999). He handed over the ownership of houses and land from Olangchung Gola to Maiwa Dobhan in writing at the government's request (PhyangAR, 1999).

Tek Bahadur Phyang, another member had already given Mewa Khola's Kipat to his Mewa Khola siblings (TB. Phyang, personal communication, August 15, 2019).

Phyang Samba, who arrived from Taplejung Mewa Khola Samba and established in Hangpang, built a fort without displacing any other clans in the Chungwa area of Hangpang. On their land, they constructed Mang Than for puja and a graveyard. Phyang Samba is classified as a Hangpang Chungwa indigenous or Bhumi Putra.

However, the Phyang Samba is younger than the Limbu of the Hangbang clan, who live in Bismure, Hangpang village, and the Suneba clan, who live in Hangpang's Singsoa area.

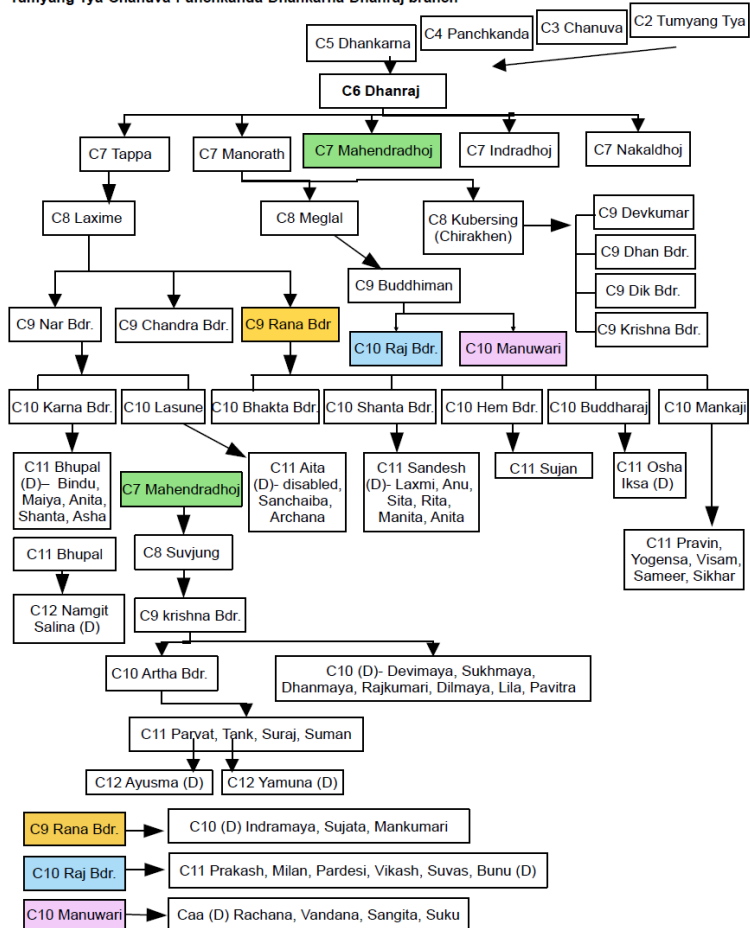
Moreover, in Samba clusters near Chungwa Khola in Hangpang, different local shrines and Mangena yaks were established. During Chaite Dashain, Bada Dashain, and ancestral worship, this writer recalls the Sambas sticking to Devi puja across the Chungwa Khola hilltops.

The Phyang Samba has now dispersed from the Mewa Khola Samba's earlier place. They live in Atharai Hangpang, Sankhuwasabha, Panchthar, Sunsari, Morang, Jhapa, Lalitpur, and other districts throughout Nepal. People attempting to stay in the nation later perished in the Terai region of Morang, Jhapa, and Sunsari.

Samba Phyang has just relocated to Lalitpur in the Kathmandu Valley. Many Sambas have arrived in Assam, Bhutan, and Sikkim to seek work, material wealth, and opportunities. Some of them have been in

the UK for more than a decade. After British army service, they lived in the UK for their children's future.

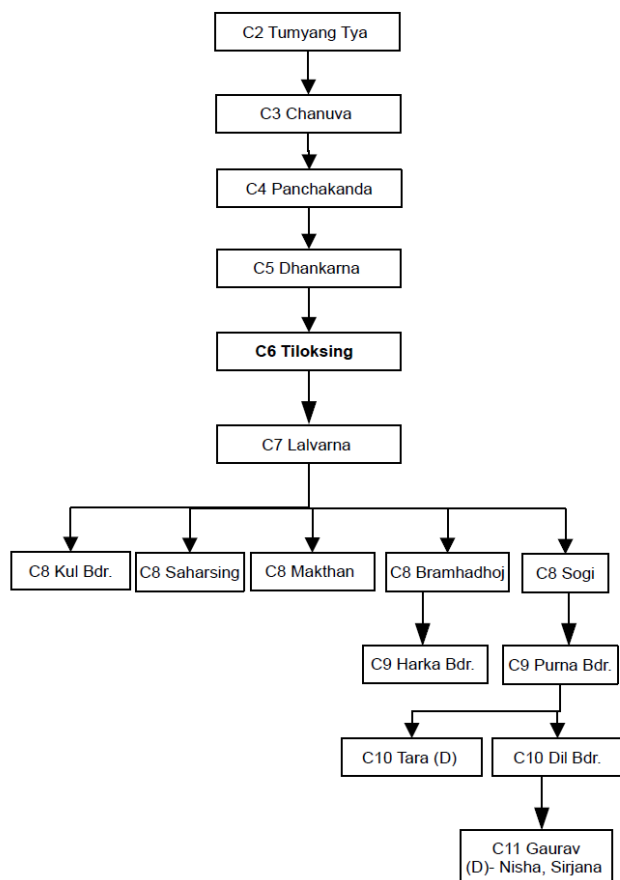
Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dhanraj branch



The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Figure 13 Phyang Samba family members reside in Athrai Hangpang Taplejung, Nepal. 1/6

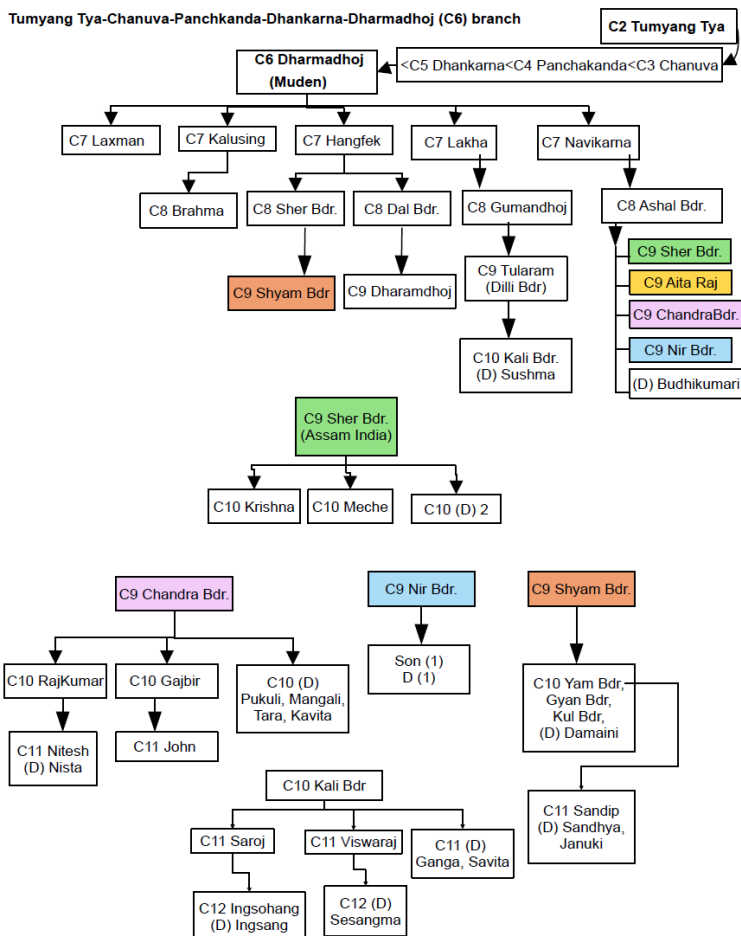
Tumyang Tya-Chanuva-Panchakanda-Dhankarna-Tiloksing (C6) branch



The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Figure 14 Phyang Samba family members reside in Athrai Hangpang Taplejung, Nepal. 2/6

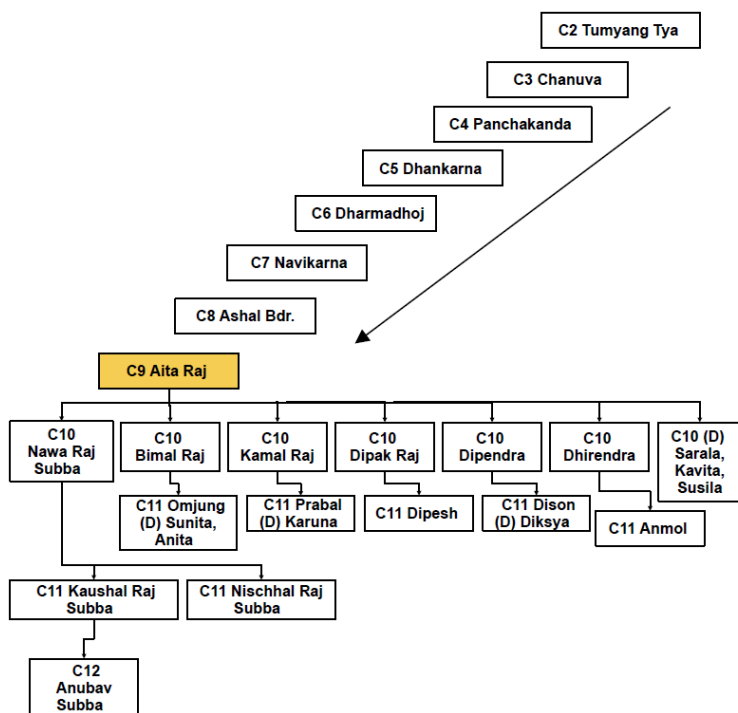
Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dharmadhoj (C6) branch



The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Figure 15 Phyang Samba family members reside in Athrai Hangpang Taplejung, Nepal. 3/6

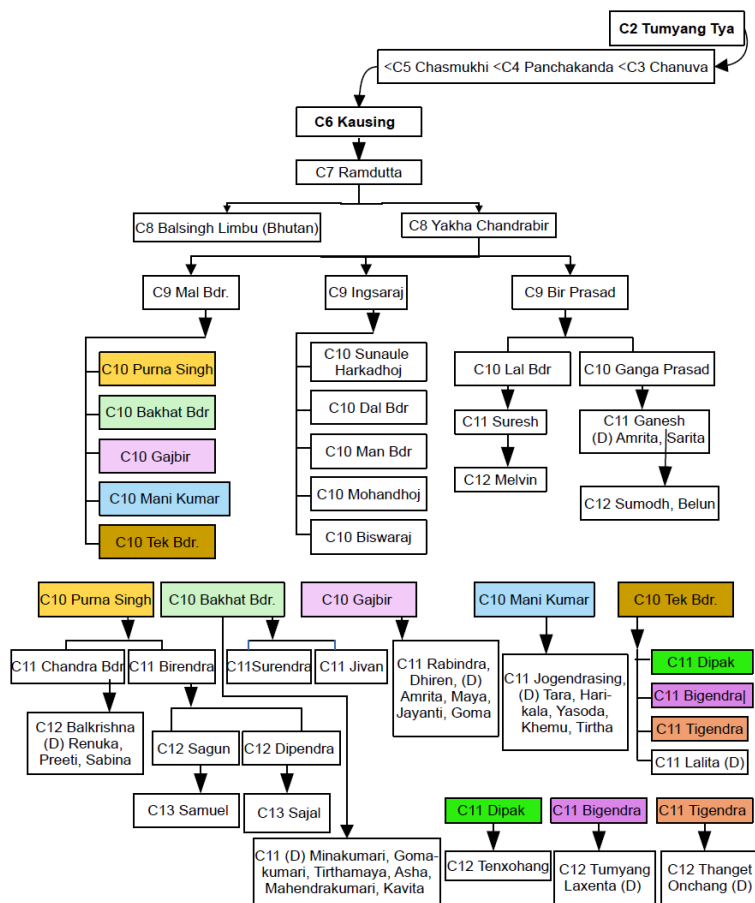
Tumyang Tya-Chanuva-Panchkanda-Dhankarna-Dharmadhoj-Navikarna-Ashal Bdr-Aita Raj (C9)
branch



The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

*Figure 16 Phyang Samba family members reside in Athrai
Hangpang Taplejung, Nepal. 4/6*

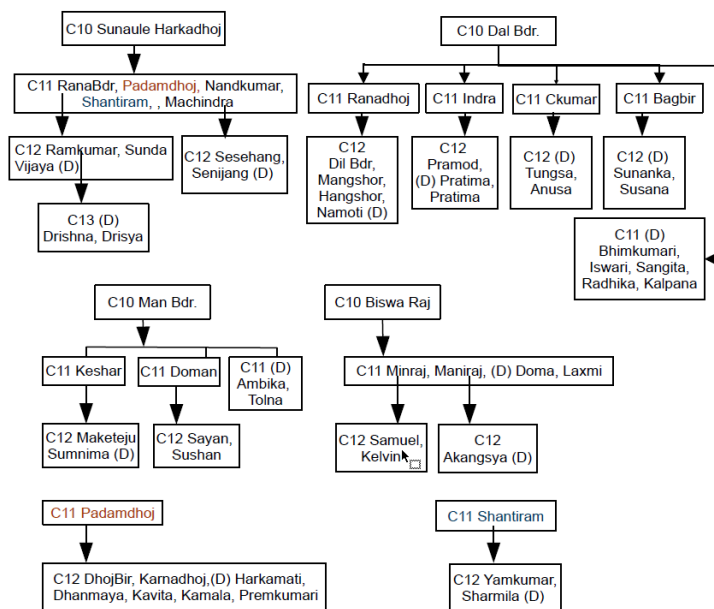
Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing (C6) branch



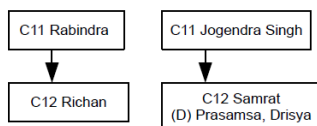
The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

Figure 17 Phyang Samba family members reside in Athrai Hangpang Taplejung, Nepal. 5/6

**Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-RamDutta-Yakha ChandraBir-Ingsaraj (C9)
continue**



**Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-RamDutta-Yakha Chandrabir-Mal Bdr (C9)
continue**

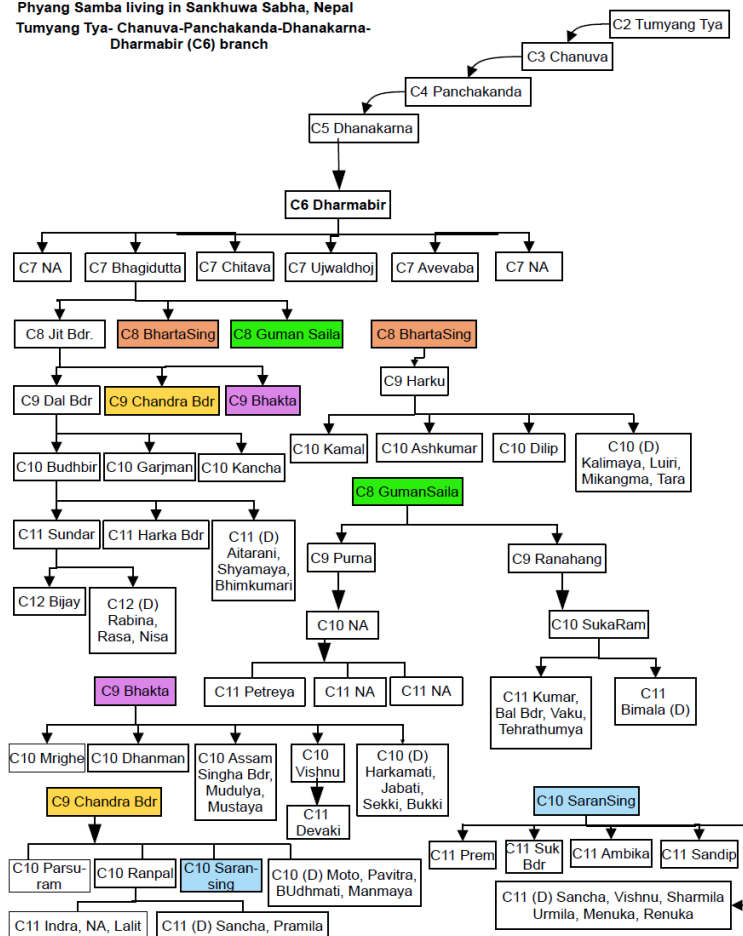


The researcher has updated the original draft of the Genealogy (PhyangA, 1999; PhyangD, 2019)

*Figure 18 Phyang Samba family members reside in Athrai
Hangpang Taplejung, Nepal. 6/6*

5.10.5 Phyang Samba in Sankhuwa Sabha

Phyang Samba living in Sankhuwa Sabha, Nepal
Tumyang Tya- Chanuva-Panchakanda-Dhanakarna-
Dharmabir (C6) branch



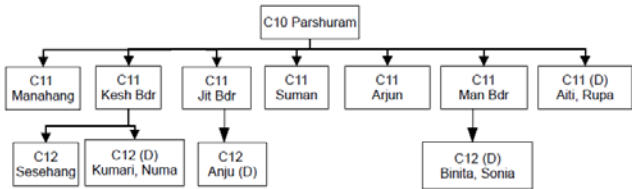
Note: NA= Name Not Available, (D)= Daughter

(PhyangMH, 2019)

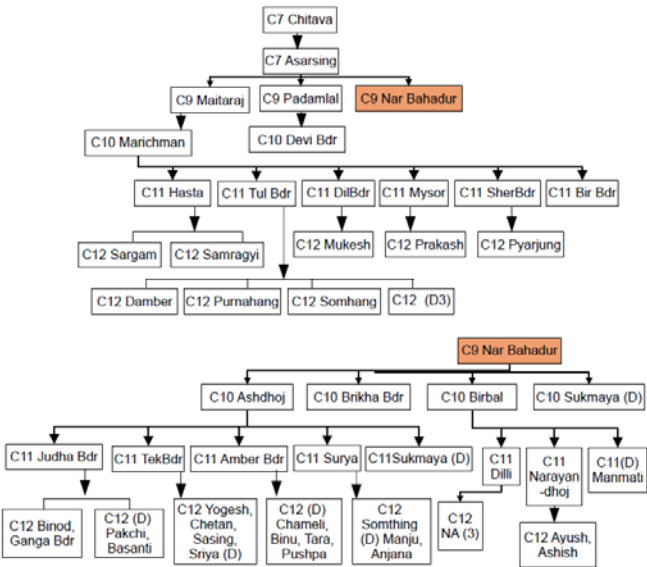
Figure 19 Phyang Samba family members reside in Sankhuwa Sabha, Nepal. 1/3

E2 Tummyang Tya-Chanuva-Panchakanda-Dhanakarna-Dharmabir-BhagiDutta-JitBdr-ChandraBdr (C9) branch continue

Phyang Samba family in Sankhuwa Sabha



C2 Tummyang Tya-Chanuva-Panchakanda-Dhanakarna-DharmaBir (C6) branch continue

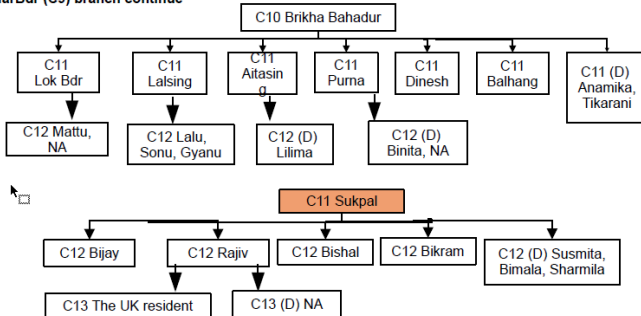
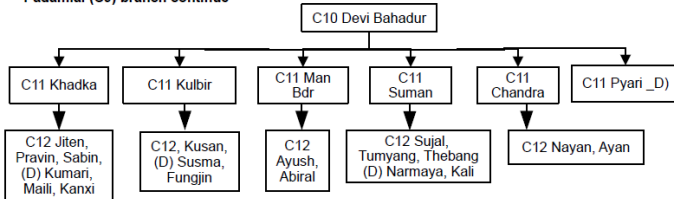
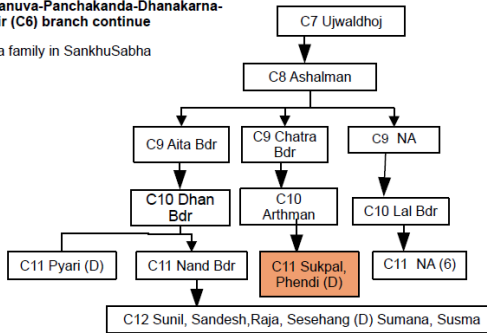


Note: NA= Name Not Available, (D)= Daughter

(PhyangMH, 2019)

Figure 20 Phyang Samba family members reside in Sankhuwa Sabha, Nepal. 2/3

Phyang Samba family in SankhuSabha



Note: NA= Name Not Available, (D)= Daughter

(PhyangMH, 2019)

Figure 21 Phyang Samba family members reside in Sankhuwa Sabha, Nepal. 3/3

Thungsap Mundhum of origin of Phyang Samba in SankhuwaSabha.

Sabaso Tumyangre Pangve Mewa Khola Sabado Samariti Yunge Raicha. Khenle kussa lathik Dhanakarna waye raicha. Khenle Kumenchima Nechchi Tarusi Raich. Hekkeangtho Tarumenle kunming Kwahangma raicha. Kathobelle Kuming Sugikma Racha. Hekkeang Kwahangmen Tho Yungsi.

Kanchi Sugikmen Katho Youngsing. Khenle Kusa Dharmabir Muthik Khenle Kusa Nuse Mewaye. Kuming Sebanghang, Mylale Kuming Bhagidatta, Saylale Kuming Chittabang, Kaylale Samdungehang, Antarele Kuming Yurahang, Jantarele Kuming Balsinghhang, Fotbale Kuming Ahewaba.

Bhagidattako chora Dhoju Rai Ekjana matra. Usko chora Jite Rai, Bharte Rai, and Triman Rai. Jite Rai ko chora Lakhman Rai ra tyaspachi Aputali. Bharte Rai ko chora Harke Rai, usko chora Kamal and tyaspachi Ram Kumar. Triman Rai Aputali. (PhyangMH, 2019)

Phyang Samba lives in Sankhuwasabha, Nepal's northeastern Himalayan district. The offspring of Dhanakarna's youngest wife of the fifth generation of Samba-Phyang-Tumyang reside in Sankhuwasabha, according to a report obtained in 2075 by Vikram Samvat.

Dhanakarna's elder wife's children moved to Hangpang from Mewa Khola. The ancestors of Sankhuwasabha and Hangpang are similar.

Therefore, Phyang Samba from Mewa Khola to Pachthar corresponds to ancestry.

To understand why Phyang Samba expanded in Sankhuwa Sabha, one must investigate the Gurkha-Limbuwan conflict and treaty. According to Samba Mingshra Samba, after 1800 Vikram Samvat, Samba people traveled to Chaipur Sankhuwa Sabha to join Kangsu Rai's lead Limbuwan army from Mewa Khola.

Limbuwan had long been a target of the Gorkhali army. Therefore, several Sambas from Mewa Khola traveled to Chainpur to aid the Limbuwan army in repelling the Gurkha raids. On the way, a Phyang Samba branch left Mewa Khola and settled in the Chainpur area.

In this setting, the children of Dhankarna (C5) from the elder wife migrated to Hangpang, while the offspring of the younger wife migrated to Sankhuwa Sabha. The Arun-Varun region was where the Samba forefathers wandered, roamed, and hunted in Samba Mundhum. Therefore, it is natural to join the Limbuwan army and travel, and then the Gorkhali-Limbuwan conflict begins. That is why the Samba genealogy mentions it as well.

After 1800 Vikram Samvat and Phyang Samba began traveling from Mewa Khola to Sankhuwa Sabha and Hangpang. As a result, Dhanakarna's descendants are still present. They did, however, spread to many settlements in the area.

We can calculate the date to investigate the facts. From 1800 Vikram Samvat to now, it has been around 276 years (2076 BS). That period looks to be only nine generations long. Between C5 Dhankarna to the

present C12 generation, there are eight generations. As a result, examining this genealogy matches the date of their migration and ancestry tree.

Dhankarna's descendants later wrote Rai clan in the genealogical notation "Paila-Pailava..." above. When examining it, one must recall a previous occurrence. In 2059 Vikram Samvat, this author was present in SankhuwaSabha in the District Public Health Office. Some people who wrote Limbu in various areas, notably Sikdim in Sankhuwasabha, have recently begun writing Rai. The health staff became astonished while preparing the list of locals with new surnames. They did it due to the bulk of the population's influence, which was Rai. I recalled that incident at that moment. It showed that Phyang Samba used Rai and Limbu interchangeably.

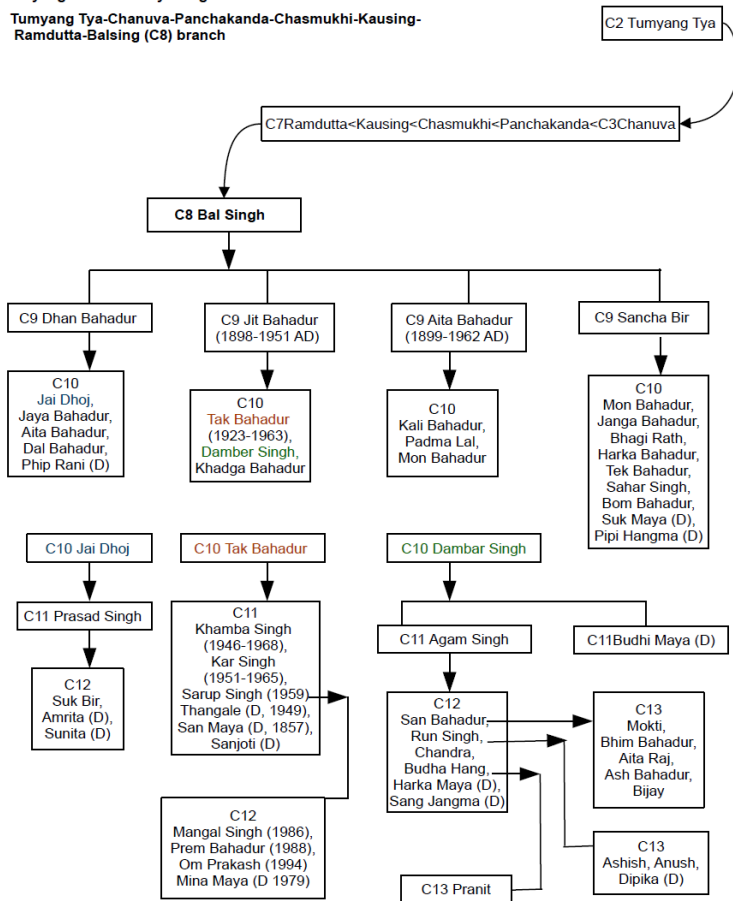
This case was the 1960s Vikram Samvat decade comparison. It is not out of the realm of possibility that Phyang Samba got the surname Rai because Rai was influential at the time. However, it was because they have Rai ancestors in the Samba family tree. Mewa Khola, Atharai, and Sankhuwasabha were once under the control of the Limbuwan administration. As a result, the surname Limbu was born. According to genealogical evidence, they may have returned to Rai.

Analysis indicates that they changed Rai because they know the Phyang Samba of Sankhuwasabha's genealogical history.

5.10.6 Phyang Samba in Bhutan

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-
Ramdutta-Balsing (C8) branch



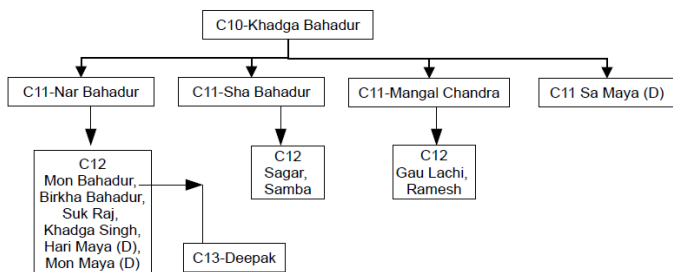
Note: (D)= Daughter; Date of Birth

(PhayangP, 2019)

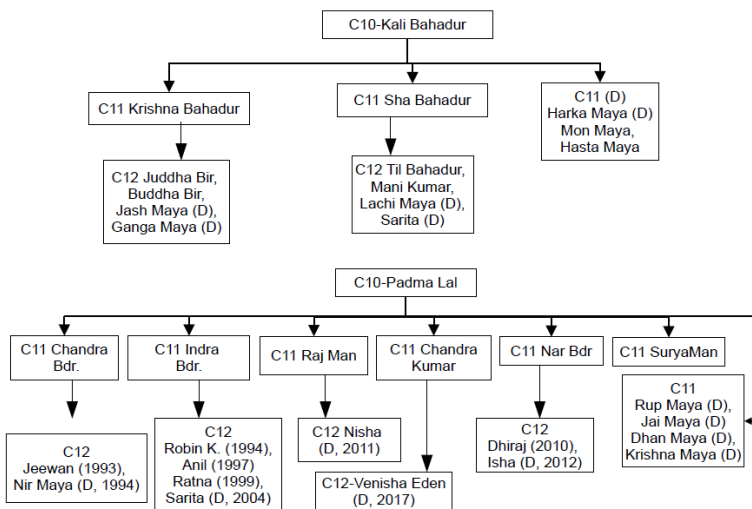
Figure 22 Phyang Samba family members reside in Bhutan. 1/4

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-Jit Bdr (C9) branch



Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-Aita Bdr (C9) branch



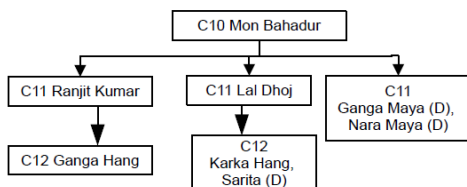
Note: (D)= Daughter, Date of Birth

(PhayangP, 2019)

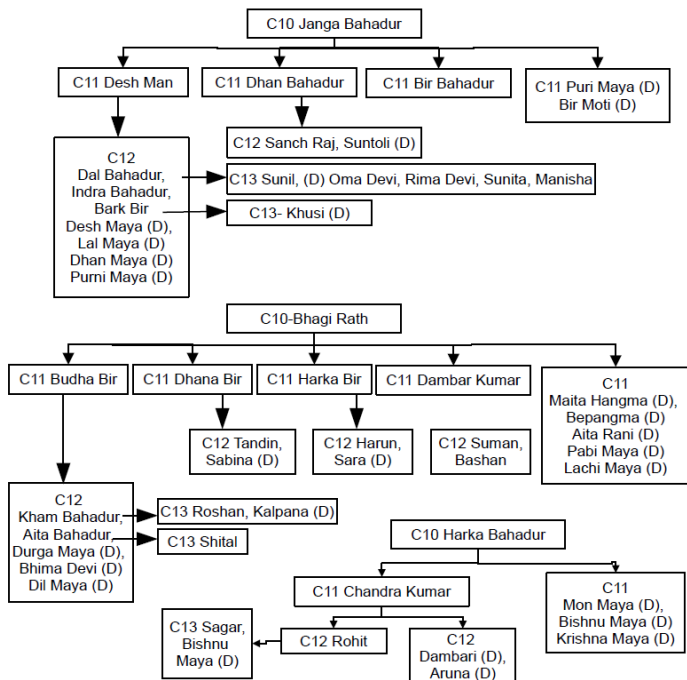
Figure 23 Phyang Samba family members reside in Bhutan. 2/4

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-AitaBdr (C9) branch



Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-SanchaBir (C9) branch



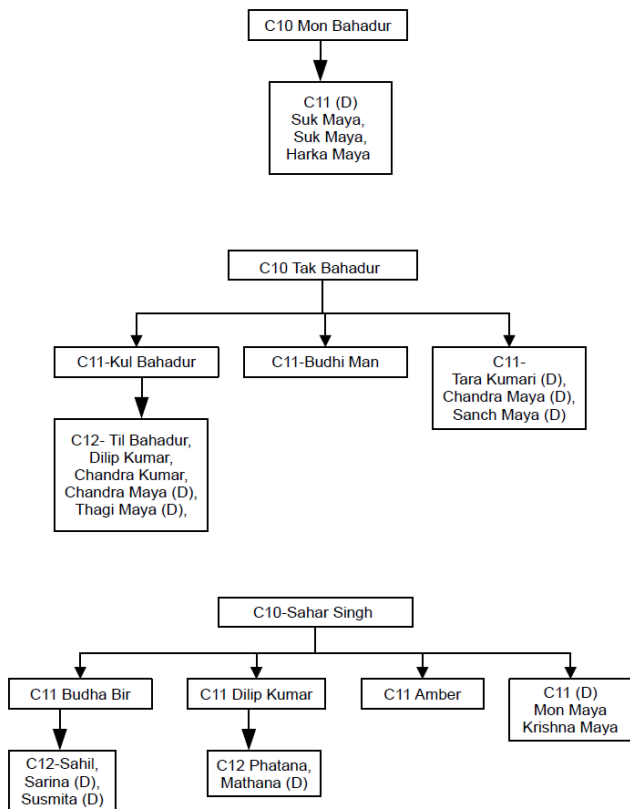
Note: (D)= Daughter; Date of Birth

(PhayangP, 2019)

Figure 24 Phyang Samba family members reside in Bhutan. 3/4

Phyang Samba family living in Bhutan

Tumyang Tya-Chanuva-Panchakanda-Chasmukhi-Kausing-Ramdutta-Balsing-SanchaBir (C9) branch



Note: (D)= Daughter

(PhyangP, 2019)

Figure 25 Phyang Samba family members reside in Bhutan. 4/4

In Bhutan, the Phyang Samba family is a branch of the Hangpang family. Balsingh (E8), the grandson of Chasmukhi (E5), grandson of Kausing (E6), and son of Ramdatta (E7), was the eighth generation of Samba-Phyang-Tumyahan transferred to Bhutan in 1906 (Vikram Samvat, 1963). (PhyangP, 2019).

With his wife and four sons, he arrived in Bhutan and now lives in Santapsa, Tsirangtoe, Tsirang, Bhutan. There are presently twelve generations, according to Phyang Samba's genealogy. According to Prem Samba, several of their brothers have moved to Nagaland, India, married Naga women, and stayed there. Following a branch from Bhutan, they have also settled in Jhapa, Nepal.

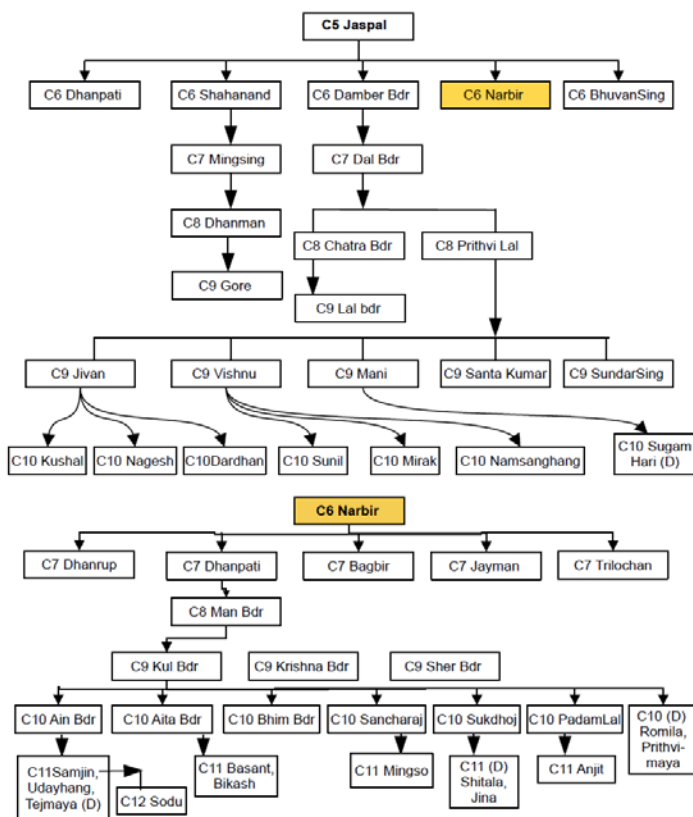
Prem Samba is an informant, who lives in Bhutan. He reported that he used to traveled to Mangsebung, Ilam from Bhutan, to serve Sattelang Dharmaguru. He had a Facebook conversation with her (P. Samba, Personal communication, Sept 2, 2019). He possessed a draft of Bhutan's Phyang Samba lineage but needed help connecting with Mewa Khola or Hangpang, Nepal's mainland.

During the interview, he mentioned ancestral names like Chasmukhi, Kausing, and Balsing (Palsing). The researcher checked the information gathered with the author's original genealogy and adjusted Bhutan's genealogy.

5.10.7 Phyang Samba living in Panchthar

Phyang Samba family living in Panchthar

C2 Tumyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch



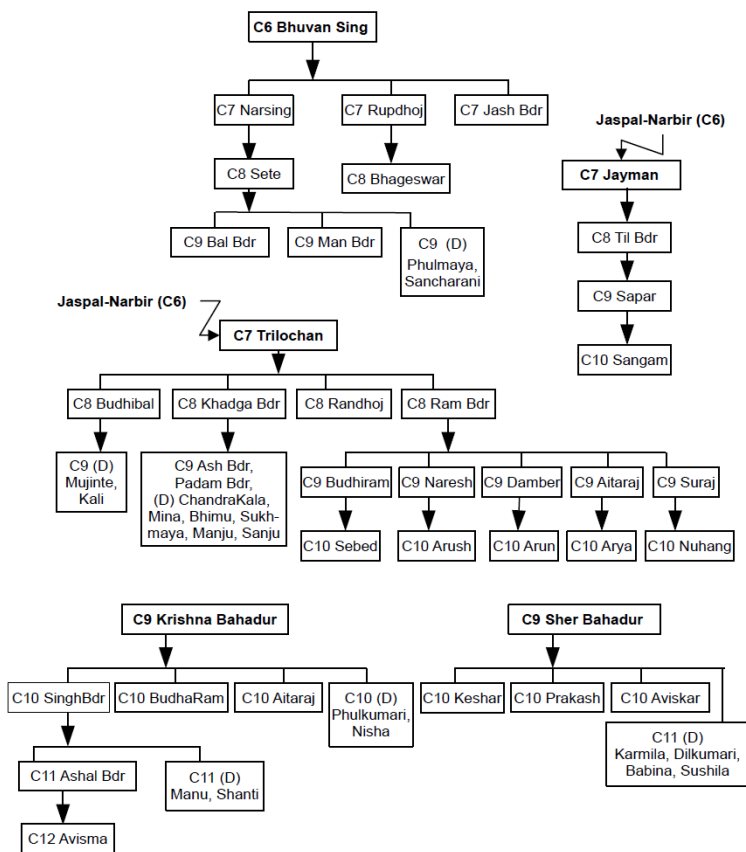
Note: (D)= Daughter

(PhyangRB, 2019)

Figure 26 Phyang Samba family members reside in Panchthar, Nepal. 1/2

Phyang Samba family living in Panchthar

C2 Tumyang Hiri-Yubanda-Shahiwal-Jaspal-BhuvanSing (C6) branch



Note: (D)= Daughter

(PhyangRB, 2019)

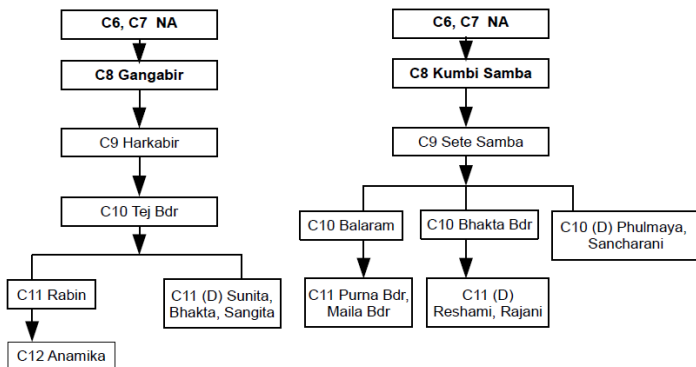
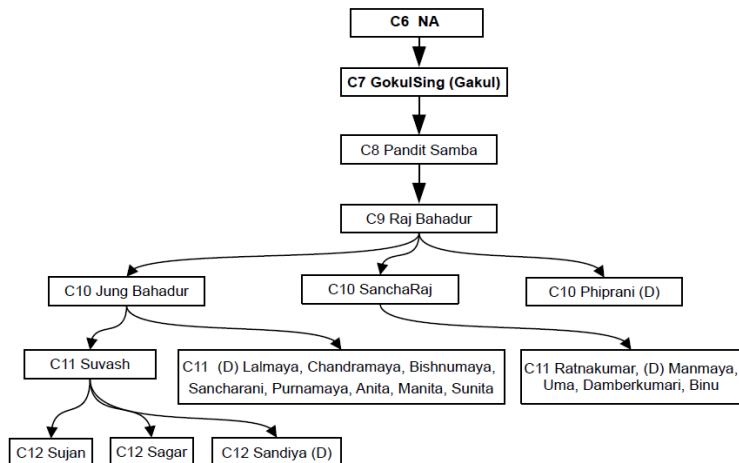
Figure 27 Phyang Samba reside in Panchthar, Nepal. 2/2

In 1807 Vikram Samvat, a mother's children of Phyang Samba traveled from Mewa Khola Samba to Panchthar. They are the children of Jaspal (C5)'s younger wife. They cleared a jungle and settled at Vasum Khetghari in the Panchthar district's Lungruppa village. The location is currently under Phidim municipality ward no. 14.

5.10.8 Phyang Samba family living in Sikkim

Phyang Samba family living in Sikkim India

C2-Tumyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch



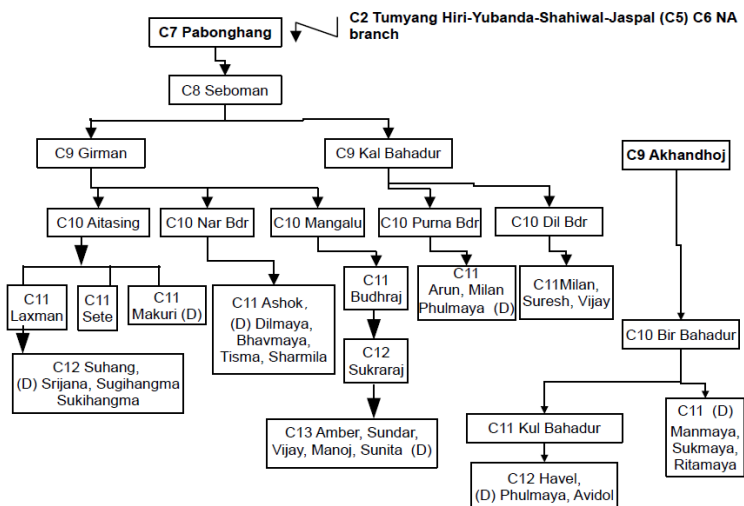
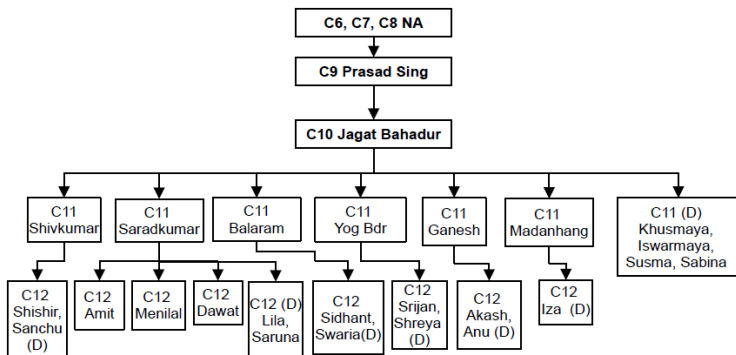
Note: NA= Name Not Available; (D)= Daughter

(PhyangYR, 2019)

Figure 28 Phyang Samba family members reside in Sikkim. 1/2

Phyang Samba family in Sikkim

C2 Tumyang Hiri-Yubanda-Shahiwal-Jaspal (C5) branch



Note: NA= Name Not Available; (D)= Daughter

(PhyangYR, 2019)

Figure 29 Phyang Samba family members reside in Sikkim. 2/2

Many Phyang Samba were displaced from Mewa Khola during the Limbuwan-Gorkhali battle, according to Kirat Limbu history and Phyang Samba genealogy. Samba Mingsra said Samba began going to Chainpur Sankhuwasabha in the early 1800s Vikram Samvat (Samba Mingsra, 2018).

Meanwhile, Dhankarna's eldest wife's children moved to Hangpang from Mewa Khola. In Sankhuwasabha, the children of Dhanakarna's younger wife separated and expanded. Moreover, Aita Raj Phyang of Hangpang had a paper dated 1806 Vikram Samvat about a land dispute between Samba and Yakso (AR. Phyang, personal communication, January 15, 1999). Based on this evidence, it is clear that Phyang Samba relocated to Hangpang after 1800 Vikram Samvat.

A well-known Panchthar's Phyang Samba family member stated that their origins were Mewa Khola. The ancestors left Mewa Khola in 1807 Vikram Samvat, according to the source (PhyangRB, 2019). Therefore, we can accept the claim as correct. The residents were the offspring of C5 Jaspal's younger wife. The Phyang Samba family lives in Panchthar and can trace their lineage to C12 and C13.

Similarly, Phyang Samba, a Sikkim resident, claims to have escaped Mewa Khola. This statement on the fact that they were the children of E5 Jaspal's eldest wife. In 1807 Vikram Samvat, transferred from Mewa Khola to Sikkim. Just as Dhankarna's senior wife's children settled in Hangpang and the youngest wife's children in Sankhuwasabha, Jaspal's aged wife's

children settled in Sikkim and the youngest wife's children in Panchthar (now Phidim).

Tumyang Hiri's (C2) descendant was Jaspal (C5). According to the study, his youngest wife's children live in Panchthar, while his senior wife's children live in Sikkim.

We can trace Panchthar's genealogy from Jaspal (C5) to the current C12. However, Sikkim's ancestry has not been traced to the middle generation C6, C7, or C8. This issue necessitates pieces of evidence more research.

5.10.9 Phyang Samba living in Assam, India

Samba also lives in Assam, India. According to the study, Samba-Phyang-Tumyahang, Dhankarna's eldest son Dhanraj, Dharmadhwaj's C8 generation Laxime, and Ashal Bahadur's descendants (C9 Sher Bahadur and C9 Nir Bahadur) migrated from Hangpang to Assam, India, around seventy years ago. Their children live in the Dimmakoshi neighborhood of Darang, Assam.

Similarly, it is known from the Sankhuwasabha genealogy that Phyang Samba traveled to Assam, India. The researcher attempted to contact them via phone and ask for information but could not get enough info—however, the book incorporated as much information as possible into the genealogy.

5.10.10 Phyang Samba Population Relocation

Phyang Samba lives in the Nepalese districts of Taplejung, Panchthar, Sankhuwasabha, Jhapa,

Morang, and Sunsari. Samba Phyang moved from Mewa Khola, where he was born, to Atharai Hangpang, Panchthar. Bhutanese families make up some of the Phyang Samba families in Jhapa. There was a malaria outbreak in Terai. Following this decrease in Malaria in 2025 Vikram Samvat, the ninth generation of Samba-Phyang-Tumyang has begun to decline in Nepal's southern Madhes. Even after the Gorkha Recruitment Center was established in Dharan, Phyang Samba families in Sunsari and Morang grew. Their economic status improved through their employment in the Indian and British armies.

They began purchasing homes and land in Terai. Some of their offspring started to live in the Terai market, including Dharan's prosperous city. As a result, other people descended from the hills to Madhes. Phyang Samba is found in Dharan, Biratnagar, and Itahari, among other municipalities in Eastern Nepal. Not only that, but they also live in the valley's Lalitpur district. Some Hangpang and Sankhuwasabha Samba Phyang families now live in the United Kingdom.

5.11 Relationship Inconsistency

The study discovered differences in the relationship between the current kinship and genealogical order in some family members.

In the year 2056 Vikram Samvat, the first genealogy blueprint was published, and the task was to update the genealogy using a participating approach. The Phyang Samba community researched and checked their ancestral names and links for over

two decades. The researcher updated almost everyone's participation. Unfortunately, some of the relationship indicators for dialogue seem upside down now. This error floated when the study collected, updated and placed tallied books on the table.

For example, this author is from the C10 generation. Phyang family should have kin sign brother among the C10 generations, but the uncle-cousin relationship prevails. Similarly, there must be an uncle-cousin relationship between C10 and C11, but there is only a brother relationship.

Genealogy has been updated by checking data and analyzing it from various perspectives. As a result, everyone must pay attention to the signs revealed by genealogy. It is worth noting that there are differences in the relationship between descendants of Dhankarna (E5), Dharmadhwaja Mudén, Chasmukhi (E5), Tiloksing, and Kausing.

The study examined how this occurred in general. When the Hangpang descends from Mewa Khola, they come in a group or wave, and when the timing varies, the relationship fluctuates. The Phyang Samba family, who lived in Chungwa Khola North and South, likely arrived in Hangpang at different times. Bal Singh, a Chasmukhi and Kausing descendant, moved to Bhutan, while another brother, Yakha Chandravir, settled in Chungwa's southern region.

Geographically, the Samba's territory south of the Chungwa River is slightly narrower than the Samba's territory north of the river. On the other hand, the Samba Phyang area is more extensive and fertile north of the river. As a result, it is safe to conclude

that the first people to come to Hangpang from Mewa Khola were Dharmadhwaj (Muden) from Chungwa Khola's northern region.

Bal Singh may have gone to Bhutan searching for land because the Chugwa southland was confined after Kausing's descendants spread.

Similarly, there is a distinction between Dhankarna's children, Tilok Singh, and Dharmadhwaj's families. I was curious about how this had occurred.

During the genealogical research, a Panchthar Phyang Samba family member recalled that one of his relatives, Tilok Sing, had followed his father-in-law to Hangpang. This info demonstrates that Dhankarna's children, Tilok Singh and Dharmadhwaj, traveled separately from Hangpang. Tiloksingh arrived in Hangpang later, according to a new genealogical analysis, and as a result, the sign of kinship was different.

The symbol of relationship went up and down by accident at some point. Research determined there had been a long-term disorder of signs of kinship in communication. If such errors are discovered, we need to rectify them.

5.12 Pronunciation Errors

Within the family and community, there needs to be more consistency in the pronunciation and writing of Phyang Samba's surname. There is a practice of using Phyang, Fayang, and Fyang in writing and speaking. "Pheyanghang Samba genealogy" was mentioned in this author's first edition. Therefore, Pheyang was the best option at the moment.

However, as I studied many source materials and dictionaries, I realized I needed to improve them.

We thought Phyang was proper because Phyang's ancestors were also called Phekwangchhang and his brother Phenchwang. The researcher investigated the literature and resources on Limbu. The study investigated Kirat Limbu language literature for naming and found 'Phyang' in the Kirat Limbu vocabulary. The word Phyang means what the proverb described in a subclan's naming. As a result, the word Phyang gained significance.

The Phyang characters are derived from their family name. According to the folktale, a person's garment swings or shakes like a garland. So the name Phyang subclan originated from the swinging movement of their garments, according to the folklore of Phyang Samba. As a result, the dictionary suggests that one says Phyang is meaningful.

There needed proof of how the Limbu people of other clans spoke or wrote two decades ago. There needed to be knowledge about this naming in Limbu literature, history, or books. In 2011 and 2012, two Kirat Limbu authors mentioned the Limbu family name. Ingham Limbu and Tumbahang mention the Samba clan's different families, as well as Samba's member Phyang' (Ingham, 2012; Tumbahang, 2011).

Limbu dictionaries are now being published. According to the dictionary, the term 'Phyang' refers to the part of a garment that moves in the air. Because 'Phyang-Phyang' is rattled while strolling in Phyang's attire in Phyang mythology, the Phyang family is its introductory noun. The word 'Phyang' in

the Kirat Limbu dictionary refers to the 'Jhallari,' which denotes the same clothes shaking motion; hence, Phyang conveys the legend's meaning. When pronouncing the 'Phyang' sound, the Kirat Limbu linguist identifies the sound and meaning of Phyang. As a result, writing the Limbu community's letter 'Phyang' is logical.

In English, it's spelt Phayang, Phyang, Fayang, and Fyang. However, the pronunciation reveals that the Phyang represents the original sound most accurately. In linguistic terms, such words are as follows.

Phonetics and Transcription

Phayang (Phayang) Fayang (English pronunciation)

Fayang (Fayang) Fayang/Faayang (English pronunciation)

Fyang (Fyang) Fyaang (English accent)

Phyang (Phyang) Phyang (English accent)

Reference: <https://tophonetics.com/>

'Ph' and 'Fa' have the same pronunciation as 'Pha.' However, the letter 'F' in the Devanagari (Sanskrit) script corresponds to the letter 'Ph' in the English alphabet (Cardona, 2013).

Therefore, when writing the noun Phyang in English, comparing the table above reveals a more original sound. In terms of correct pronunciation, this is likewise not 100% correct.

Phyang, however, appears to have better pronunciation.

The 'you' sound is in the Phyang with the 'y' consonant. The sounds 'y-a,' 'y-e,' and 'yaa' are very

similar. Therefore, the consonant 'ya-a' is correct here from uniqueness—the English 'Ph' consonant 'y (-a)' is represented above. As a result, whether in English or Nepali, it is impossible to convey Limbu's words and sounds fully. However, it is critical to consider what makes it more just, linguistically, and logically. Phyang is a widely accepted spelling in this context.

Samba is another such word. Writing Samba, Saba, Sawa, Saba, etc is common. Let us look at it from a linguistic standpoint first.

Phonetics and Transcription

Samba (Sæmbə) सांबा / साम्बा (English pronunciation)

Saba (Saba) साँबा / साबा (English pronunciation)

Samba (Sanba) सँबा (English pronunciation)

Sawa (Sawa) सावा (English pronunciation)

(Reference: [www. to phonetics\). com](http://www.to-phonetics.com))

English pronunciation indicated the Samba and Sanba to denote the clan in the table above. However, the sound produced by Nepali and Limbu pronunciation systems does not match the sound of English lettering while reading Sanba (Sa-na-ba) and Sawa (Sava/Saba). So, which would you choose between Samba (Samba/Sanba) and Saba (sawa/saba)? The problem occurs.

Samba sounds the phrase Samba unambiguously. Saba/Sawa spelling, however, does not produce a nasal sound. The words Saba, Sava, and Sawa sound similar. As a result, when we pronounce Samba, the sound generated by Samba and Sanba

sounds alike. However, when we pronounce Saba/ Sawa, there is a significant variation in sound. It sounds a different tone than the indigenous Limbu accent.

As a result, the Saba/ Sawa pronunciation alters the word's original form and meaning. Samba seems to have a strong spelling and pronunciation combination. Therefore, it has a lower chance of being distorted.

As a result, this writer thinks the spelling of Samba is correct.

Chapter 6. Discussion and Analysis

6.1 Genetics unlocks the doors to Genesis

Introduction: Theology puts an end to any speculation that God created man. On the other hand, science has begun to quell human inquisitiveness. Science is still trying to figure out who created man and other creatures. After all, man only started thinking and acting scientifically 500 years ago. So we need to be upbeat about the future.

Background: Science has established that humans did not emerge all at once but over millions of years. What is the genesis of modern man? What happened to the folks today? Is today's Kirat Limbu biological tie limited to Nepal, or does it extend beyond the global society and geography? The twenty-first century demands to find a scientific answer to this question.

Genetics: offers solutions for this issue. Scientists have gathered biological samples from people worldwide and examined the genes discovered in the cells. For example, Mitochondrial Eve, a natural symbol, has revealed that the typical mother of all humans lived in Africa some 200,000 years ago (Gibbons, 1992). According to the findings, contemporary people from Africa have spread around the globe.

China, Tibet, Nepal, and India have all used genetics to investigate their DNA. According to a Chinese study, the earliest humans arrived in India 500,000 years ago. Modern man's progenitors were hunting in Tibet, China, during the time. Homo sapiens lived in Tibet 21,000 years ago, according to evidence. Around 3000 BC, Neolithic colonists from Northern China displaced the Upper Paleolithic population (Laird, 2006).

Biological research has revealed a genetic relationship between Northern China's Paleolithic inhabitants and the modern Tibetan population (Zhao et al., 2009). A study of 28 Chinese population groupings discovered that the genetic makeup of populations in northern and southern China differed but that inhabitants in the central lands were a mix of north and south. According to genetic tests, the people living in South Asia moved from Southeast Asia.

East Asian countries include China, Mongolia, Japan, Korea, Taiwan, Hong Kong, Macau, and Southeast Asia, including Vietnam, Laos, Cambodia, Thailand, Burma, Malaysia, Indonesia, Singapore, Philippines, Timorese, Brunei, and Christmas Island. In addition, genetic analysis suggests human migration occurred across Asian countries (Chu et al., 1988).

People in Nepal primarily speak the Indo-European and Tibeto-Burman language families, according to Chu JY (1988). According to the study, Tibet is the primary homeland of the Tibeto-Burman family in China. According to a study in Nepal, many people

with West Eurasian Maternal Genetics (DNA) entered Nepal via Tibet.

According to a survey by Chinese explorer Wang, many Tibetans, including East Eurasian genetic matriarchs, invaded Nepal from Tibet around 6,000–5700 years ago, primarily through Kodari and Rasuwa (Wang et al., 2012). Eurasia is Eurasia, Afghanistan, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Mongolia, Moldova, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan.

Based on the evidence, Neolithic people from Northern China mostly supplanted Paleolithic people about 3000 BC. Many people who entered Nepal from Tibet via Kodari and Rasuwa around 6,000-5,700 years ago spoke the Tibeto-Burman language family. According to academics, Austro-Asiatic and Dravidian-speaking people lived in Nepal before the Tibeto-Burman language family arrived (UpadhyayRegmi, 1990).

People from the Austro-Asiatic language family lived in Nepal before the Tibeto-Burman and Indo-European families. They relocated to the south for the time being. The Satar (Santhal) and Munda populations and languages are the last survivors or representations of the Austro-Asiatic language. They are Nepalese people who are on the verge of extinction.

As a result, the oldest tribes of Nepal are Satar/Santhal and Munda from a linguistic standpoint. Nepal's population has Satar and Munda ethnic minorities and marginalized groups.

Some young people have recently used DNA analysis to discover their ancestors' origins in genetics. They uploaded the test results to YouTube and shared them with the world. Three young men's DNA reports say something below. Let us have a look at the numbers.

Subhash Limbu is the first representative character. It is possible to see how closely his genetic symbols match which race or ethnic group around the world in his DNA report. His ethnicity is 49.9% Chinese and Vietnamese, according to Ethnic Makeup Percentage. Similarly, his genetics matched Mongolian 35% of the time and Nepali 16.5%. His genetics are 1.6% compared to the Amazon rainforest in South America (Shall Explore, 2018).

The second young woman's DNA report, Natasha Limbu, is online. She has a lineage that is 71% identical to that of Koreans and North Chinese. The DNA analysis showed 29% similar to Chinese (Styleinyouu, 2019).

According to the findings, Vijay Thapa's third-generation DNA (Magar) is 52% identical to Northeast Asians. However, his genetic makeup is 20% similar to Southeast Asians, 20% exact to South-Central Asians, 6% equal to Siberians, 2% (less) equivalent to Oceanians, and 1% (less) similar to South American Amazonian ethnic groups (Thapa, 2019).

The DNA results of the three people mentioned above have provided a suggestive picture of Kirat Limbu and Magar's ancestral habitat and their blood relationship. This evidence demonstrates that Kirat Limbu's genetics are highly similar to Chinese.

Language also suggests the same thing about Kirat Limbu's ancestry, including genetics.

6.2 Archaeological Tracing in the Himalayas

Introduction: The Himalayan region has a long history in human history. Ancient sages used the highlands as places of penance. At the same time, religious scriptures reference the Terai region of Nepal and the Mahabharat highlands.

Recent excavations have advanced our understanding of human growth and behavior. In this article, we will talk briefly about various areas of anthropology. It will take some time to figure out how to apply folklore and history scientifically.

Background: Hindus regard this region as their sacred homeland. The locals believe themselves as sons of the soil. Recent digs in Nepal have revealed stone weaponry and artifacts from millions of years. As a result, many people believe humans created this area as much.

This viewpoint is of indigenous People. Do archaeological digs in Nepal support this theory? What does anthropology have to say about human evolution? What kind of research is there on it? What are the views on the subject? A brief conversation will take place in the chapter.

Major Archaeological Excavations in Nepal

The Geo-Archeological Nepal Project, in partnership with the Government of Nepal and the German Research Council, investigated the Dang district of Nepal. The study examined the Shivalik

area of the Dang district in terms of geology, archaeology, and wildlife. The ten-year study's findings are now published.

Archaeological excavations and multidisciplinary investigations in the Deukhuri Doon Valley's Arjun River have unearthed many stone tools (Flakes, Blades, Points, Scrapers, and Levallois-like Cores) dating back 300,000 years. In addition, the excavation discovered a 7,000-year-old single-headed axe in the area's Red River banks. The study found 1,600-year-old axes and utensils at Brakuti Godari.

In the Kathmandu Valley, Nepal and the Soviet Union collaborated on archaeological research. Dr. Anatoly Yakoblave Shetenko, a Russian researcher, was in geological excavations in Nepal's Kathmandu Valley. He led excavations that unearthed 30,000 BC stone tools and weaponry. The stoneware unearthed in the Kathmandu Valley's Yambu or Budhanilkantha area was comparable to that found in Mongolia, Asia, and the United States.

On this basis, some Indigenous academics believe that Kathmandu's indigenous and Nepal's locals are the people who originated in this area. They are adamant that they were born there and not restored here from somewhere else. The findings of the excavations have bolstered their faith.

Neanderthals lived in Nepal millions of years ago, according to Holes. Middle Paleolithic stone tools date back 300,000 years in different sections of the Himalayas, according to a Nepal-German investigation done in the Shivalik region and a Russian study.

An American explorer discovered stone materials used by modern humans (*Homo sapiens*) more than 9,000 years ago during archaeological excavations in the Himalayas (Kallie, 2018).

Furthermore, the study discovered current human ethnic groups in this area 9000 years ago in this investigation. Therefore, based on this evidence, Neolithic modern *Homo sapiens* in the Himalayan region are 9000 years old.

According to archaeologists, the stone weapons and tools uncovered in the excavations were predominantly Paleolithic. Stone tools were used by human ancestors *Homo habilis*, Neanderthals, and *Homo sapiens* during the Paleolithic and Neolithic periods. As a result, the proof points to a long-ago human presence at that location.

The Doctrine of Human Group Displacement

The Paleolithic peoples of the Shivalik region use stone tools that are 300,000 years old. However, in the Kathmandu Valley, the excavation finds 30,000-year-old stone tools by human ancestors from the Middle Paleolithic, Upper Paleolithic, and Mesolithic periods. They were indigenous Paleolithic human groups who were less developed. They became supplanted by a group of modern Neolithic humans who learned to use modern stone weapons 9,000–5,700 years ago (Wang et al., 2012).

The Tibeto-Burman language family is the indigenous tongue of indigenous peoples in the Himalayan region, including the Kathmandu Valley. In linguistics, these languages fall under the Mahakirat language family. They arrived in Nepal from China, as

evidenced by their name. However, according to genetics, many modern people came to Nepal from Tibet around 6,000–5700 years ago through Rasuwa and Kodari routes (Wang et al., 2012).

China's Neolithic group of peoples displaced the previous Middle Paleolithic, Upper Paleolithic, and Mesolithic human beings. In this way, modern Neolithic people have supplanted the Middle Paleolithic, Upper Paleolithic, and Mesolithic peoples in Nepal simultaneously (Zhao et al., 2009).

Etymology, linguistics, archaeology, and folklore all support this claim. According to the folklore of Kirat Limbu, Rai Mundhum, Magar, and Tamang folklore, their ancestors came from China (Tamang, 1998).

Analysis: In this sense, while anthropology and folklore tell us where the indigenous people's ancestors came from, certain indigenous scholars are never weary of proclaiming that they are the sons of the soil. Mundhum considers the origin of a particular surname Munatembe to be the site of the head of a specific group of individuals before the beginning of the surname. Nevertheless, generalizing folklore is a misunderstanding of non-scientific arguments (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015; UKEssays, 2018).

The last human group speaking the Tibeto-Burman language family, now indigenous, has displaced their seniors/ forefathers who said the Austro-Asiatic language family.

They have the name of ethnicity in this land for social and political reasons; the line of ancestry extends beyond the territory. Anthropology is the

study of species names, sources, and behavior. Nepal's current indigenous tribes are unquestionably the result of Nepali governance. By saying this, the fact that they came from elsewhere and changed their surnames cannot be covered up.

The indigenous peoples are the land's oldest families. They arrived in Nepal ahead of the others and camped in the wilderness. They have become indigenous Bhumiputras as a result of this. Attempting to limit the genesis or growth of a specific race by ignoring the entire human race's development process is akin to blocking the sun.

Thematic Conclusion: There is established evidence that the Neolithic group of modern people displaced the Middle Paleolithic, Upper Paleolithic, and Mesolithic stone-carved human groups found in Nepal 9,000–5,700 years ago. Furthermore, genetics, archaeology, and language have backed up the researcher's assertion.

As a result, even though they are Nepalese indigenous, the assumption and belief that the modern human race started in this land are incorrect. Indeed, Anthropology traces ancestors traced back long to previous locations. This concept has become more complicated than human conduct in politics and strategy.

Words like caste, caste, and indigenous have been understood politically rather than anthropologically and socially in this context. It begins by stating that humans are no longer the same as we once were. Because such things drive politics, and politics gives a group power.

6.3 Socio-Cultural Background of Samba Phyang

According to historians, Mahadev Shiva is the deity of Kirat Limbu (Mabohang & Dhungel, 1990). After all, Shivalayas abound in Mewa Khola, Tamber Khola, Hangpang, Sankhuwasabha, etc. Today, those Shivalayas are being removed right in front of our eyes. In this regard, Mohan Chandra Phyang Samba, a Kirat Limbu a local teacher at Mewa Khola Secondary School, informed me that a Shivalinga and Trident inside the cave nearby the gorgeous natural waterfall at Mewa Khola near Phangfangden Waterfall (PhyangMC, 2019).

People believe that Samba's ancestors built the Shivalinga. Phangfangden Falls, also known as Phangphangden in the Limbu language, is where the Samba people began. Therefore, the presence of Shivalinga in this critical location implies that Mahadev Shiva/ Thebasam/ Thebahangsam is the deity of Samba.

Girvan Yuddha Bikram Shah issued a directive in 1865 Vikram Samvat instructing the Limbu of Limbuwan's Kashi dynasty not to maintain the Kipat power. The Limbu people of Limbuwan were furious about losing their land rights. As a result, in 1868 Vikram Samvat, Kashigotre and Lhasagotre joined the Limbu assembly (Chumlung).

As a result, They dumped three Dhakar (baskets) of holy threads Janai in Tamber Khola, according to a decision made (Ingram, 2012). It was determined to have a marriage between the Limbus of the Kashi

Gotre and the Lhasa Gotre based on the agreement made at the meeting.

Of course, hearing this today is a surprise. Janai's three baskets appear to be an exaggeration.

Whatever else is going on, we cannot deny that the Janai dumped into the Tamber River. In Limbuwan, there has been a history of Janai, the holy threads involving people. Prithvi Narayan Shah formed a Limbu platoon and enlisted in the Gurkha army after the Treaty of Saltwater in 1831 Vikram Samvat.

Later, the same platoon showed bravery in the Nepal-Tibet War of 1912 Vikram Samvat. The might of Limbu pleased then-prime minister Jung Bahadur Rana. He had sent Janai threads to Limbuwan as gifts for thousands of people.

Soldiers from the Limbu platoon sought advice from the Limbu elders on whether they should wear the government-supplied ones. According to historian Chemjong, the aged Limbu said no one should wear it (Chemjong, 2003).

On this premise, it is apparent that the Limbu of the Kashi Gotre used to wear Janai. However, according to legend, after 1868 Vikram Samvat, the Kashi Gotre Limbu abandoned wearing the holy thread.

According to history, the Kashi Gotre Limbu abandoned Janai when joining with Limbuwan to keep ownership of the land (Kipat) as the state would grab it.

We need to examine the Gorkha-Limbuwan war further to understand this incident better. First, we must consider the history of the fight between the Gurkha and Limbu armies and the Nunpani Treaty.

Samba Mingsra stated that the Samba people from Mewa Khola joined the Limbuwan army to support General Kangso Rai during the Gorkha-Limbu War (1830-31 Vikram Samvat) (Samba Mingsra, 2018).

According to Samba Mingsra, from 1800 Vikram Samvat onwards, many Sambas from Mewa Khola migrated to Chainpur Sankhuwasabha to join and fight on behalf of the Limbu army. Phyang Samba's ancestors went from Mewa Khola to Sankhuwasabha, Sikdim, Barhabise, Sabhapokhari, and Chainpur. Some brothers began clearing the jungle in Hangpang to dwell in Athrai Hangpang.

The date and incident are consistent with the Phyang Samba genealogical chronology of their relatives who lived in Sankhuwasabha, Athrai Hangpang, and Panchthar (PhyangAR, 1999; PhyangMH, 2019; PhyangRB, 2019). As a result of the Gorkha-Limbu battle and the surrounding circumstances, Samba has spread from Mewa Khola to other locations.

The Gorkhas could not defeat the Limbu army in the numerous conflicts between the two armies. They acted diplomatically. Sardar Ram Bhadra Thapa Magar of the Gorkhali Army requested a copy of the Limbu genealogy, including officers Manavit Rai, Raja Mot Rai, and Virjit Rai of the Limbu Army.

They took the genealogy from the Limbu side and studied genealogy. They determined that the ancestors of Limbu and Magar had already had the same ancestors in Simangadh, who eventually spread. They also discovered that Sinjali Thapa Magar used to mourn Limbu's death. Both sides

agreed not to fight once Gorkhali and Kashigotre Limbu realized they descended from the same ancestor. The Limbuwan and Gurkha conflicts ended, and the Salt Water Treaty was signed (Chemjong, 1974).

Prithvi Narayan Shah was overjoyed to hear the news as well. He was pleased that he could incorporate the Limbu dynasty of the east into the Gorkha dynasty, claiming that he encountered the deity while looking for a stone. Many Gorkha Magars were included in the Kshetriya/ Chhetri caste varna under Hindu Varnashrama. Kirat Limbu was a member of the Gorkhali Kshetriya clan at the time.

The Salt Water Treaty (1931 Vikram Samvat) confirms that Kashigotre Limbu dumped their holy thread Janai into the Tamber Khola river in 1868 Vikram Samvat. Gorkhali Magar, Sen, and Khas used to wear Janai. The fact also revealed that the Kashigotre Limbu and Gorkhali relatives had the same ancestry. Therefore, the Kashigotre Limbu threw their Janai and allied with them to maintain their Kipat power (Ingnam, 2012).

As a result, Kirat Limbu Samba lost their Janai at the cost of Kipat's authority over the area.

The Limbu of the Kashi dynasty are Shiva worshippers. The Kapalika sect of Shaivism ritualizes putting ashes on the body and wearing a Janai (Upadhyay, 1999). As a result, the wearing of Janai is not a result of the 1868 incident and the saltwater treaty appearing out of nowhere. This allusion is related to Singjali Thapa Magar's family history.

Based on the Sen Chobegu genealogy, the Kashigotre Samba was the Sen dynasty (Sen Chobegu, 2007). Sen in Simangadh belonged to the Sen of Chittaurgarh. They had declared the Shaiva religion an official religion in the state. They used to worship Shivalinga earlier (Prapannacharya, 2000).

This Sen dynasty migrated to Limbuwan and became Limbu. Some of them have migrated to Khambuwan and taken the surname Rai. According to a genealogical analysis of the Gorkha-Limbu battle, their forebears were of the same dynasty as the Sen dynasty in Simangadh. The genealogies reveal that the Sen dynasty included Samba, Yonghang, Chabegu and others (Chongbang, 2009; Sen Chobegu, 2007; Yonghang, 2011).

In one scenario, many Limbu and Rai people wear the Janai, according to Yehang Laoti, an expert on Limbu culture. During a field study of Tamber Khola, Kamal Tigela, another Kirat Limbu scholar, it was revealed that Samluppi Samba claimed to be a Kashi Gotre or Kashi dynasty (K. Tigela, personal communication, August 15, 2019). Based on the previous, the Kashigotre Limbu of Tamber Khola and Mewa Khola's practice of wearing Janai during the period was not solely owing to the monotonous pressure of Arya or Hindu culture. The impact of traditional Shaivism credits wearing Janai to Kashigotre Limbu.

This scene is not simply a Kirat Limbu and Rai issue: another Kirat member, Danuwar, practices wearing Janai on his body. Danuwar of Saptari describes himself as a tyrant. They wear the holy

thread Janai around their necks and pride themselves. They are Rajarshi Kings for themselves, even if others consider them demons (Pokhrel, 1998). The idea of embracing Rai and Limbu in the Sanatan (Hindu) faith formed based on this Kashi dynasty foundation.

I am going to put some additional light on this. It is vital to address Hinduism in this context. Ellen Danielle (1907-1994), a Catholic historian from France, was born into a family of Catholics. He obtained his doctorate, but his Christian philosophy still needed to satisfy him. So he came to study Eastern philosophy at Banaras University. He was also studying Eastern philosophy at the time. Sanskrit, Hindi, and Tamil were among the languages he acquired. He studied Shaivite philosophy for most of his life. He also wrote a book about the issue (Danielou & Gabin, 2003).

According to Danieli (2003), Shaivism was prevalent in the Indian subcontinent before the arrival of the Aryans. Shaivism was a philosophy rather than a religion at the time. The purpose of life was to comprehend creation, karma, and destiny. It contains ancient man, strength, and numerous perspectives. It was a complete and complex philosophy that included numerology and yoga.

Similarly, one of Jainism's distinguishing features was its belief in reincarnation. As a result of the current condition of birth, the destined thought that was the fruit of the previous delivery was common in Jain philosophy.

When Arya arrived in India during the Vedic period, there was conflict and interaction between the Aryan Vedic religion and indigenous Shaivism and Jainism. As a result, the Vedic religion eventually incorporated Shaivism and Jainism into its Vedic religion and philosophy, known as Sanatan Dharma.

Furthermore, Sanatan Dharma is considered an indigenous religion common in India as Sanatan (Hindu). Reincarnation triumphed in Jainism during this period, and fateful practices such as sinfulness and the caste system were essential aspects of Sanatan Dharma. Hinduism evolved from this Sanatan Dharma (Danielou & Gabin, 2003).

Other scholars have agreed with Danieli's assertion. According to one scholar, from 600 BC to the 14th century, Sanskrit literature incorporated indigenous Indian deities and faiths into Vedic and Brahmin literature and traditions. In addition, various works of literature have translated indigenous myths into Sanskrit. Aryan Sanskrit literature turned the indigenous literature and made their own (Jones & Ryan, 2007).

As a result, the Sanatan Hindu religion, philosophy, and literature support the Aryan group by culture and nature.

This chain of events does not end there. Varnashrama, the concept of Jainism born in opposition to Sanatan Dharma, had already been adopted by Sanatan. Although Sanskrit literature first attacked Buddha, the founder of Buddhism, for being born in opposition to Sanatan, later literature regarded

Buddha as the incarnation of Vishnu of Sanatan Dharma.

The deception in Sanskrit literature was so great that Christ, the promoter of Christianity, arrived at Aryan land and claimed to have been initiated. Sanatan, or Hindu philosophy, asserts that Hinduism has influenced Christ. This scene explains how the Aryans combined indigenous peoples' Shaivism with Sanskrit literature to create their own. It is required to study Shaivite literature to comprehend this.

Before the Vedic period, Kirat Limbu's ancestors practiced Shaivism/ Thebasam/ Thebahangsam, and the mother power was Uma/ Yuma and Bon religion. These beliefs arose in pre-Vedic West Asia, Central Asia, the Himalayan region, and India (Thulung, 1985; Bon. 2016).

"Asindhu Sindhuparyanta, Yasya Bharat Bhumika, Pitribhurdhammabhuschaiva, Sarve Hindu Ritismrita" (Shastri, 1940). Modern Hindu scholars have defined Sanatan Dharma as Hinduism and the indigenous religion and culture of the Indian subcontinent.

Distortion began in Sanatan Dharma after creating the Varnashrama system post-Vedic. The literary class, the educated ones, had planned the Varnashrama religion to ensure their eternal superiority.

As a result, the tradition of living in a higher caste based on birth rather than karma began. As a result, Sanatan, or Hinduism, was formed as a religion to secure the elite's position. Remember that the Hindu term used now is not a Vedic term.

Kirat Limbu regards Mahadev Shiva to be his direct ancestor. The Kirat clan sees distinctiveness in being Mahadev Shiva's kid rather than a Hindu. In ancient India, the Varnashrama caste structure and Hindu ceremonies such as Hom/ Yagya caused significant societal distortion and terrible suffering.

History, on the other hand, gave birth to Jainism and Buddhism. The talented Sanskrit writer created literature by interpreting events to his advantage. In India, Sanskrit literature embraced all religions and cultures. As a branch of Sanatan or Hindu, Sanskrit translated indigenous literature. Hindus saw Arya Dev Vishnu as an incarnation of Arya Dev Vishnu, who saw Buddha, Jain, and other indigenous Gods as incarnations of Arya Dev Vishnu.

In accounting, Sanskrit literature even played a role in the identity of the backward indigenous people, who eventually appropriated all of the indigenous cultural legacy and resources. Indigenous people are perplexed by the pursuit of originality. Many people regard the origin of their last surname or sub-clan as the entire human creation and hence consider its culture and creativity. Instead of performing study and logical analysis, they fight politically for power, terming an identity.

Sanskrit literature imprinted Hinduism not only on the traditional faith of Kirat but also on all religions and cultures that regard India as their motherland, such as Buddhism and Jainism. Moreover, Sanskrit literature established a favorable environment for Brahmins in society. Sanskrit literature flourished in Vernashram, where Brahmins became an elite group

with political, social, literary, and cultural power. On the other hand, Buddhism and Jainism made their way into the world.

Shaivism, which predates Hinduism, was written not to represent the deceitful techniques of Sanskrit writers. As a result, the Kirat tribe, descendants of Shiva Kirateshwar, find themselves in a dilemma on their territory. They waste energy bickering with one another when they do not have to.

Sanskrit literature contains the tradition of considering all sects who pronounce Om as the Omkar family to be Hindus. On the other hand, Shaivism's roots have expanded to ancient Sumer, not just Babylon, but Africa. In Saudi Arabia, Shivalinga is the sacred mecca for Muslims. For more information, Narada muni Thulung referred to History of Persia Vol. 1 p101 (Thulung, 1985).

According to my research, Hinduism's sacred name, 'Aum/Om,' came from 'Ot' or 'Od' or 'Ud,' which initially denoted the Sun God of Sumer and Akkad before Arya adopted it. The words Aum, Ot, and Od represent the Sun. The Sumerian Akkadian language derived the term. Sumerian tablets from 3500 BC revealed this fact (Finkel, 2014). The Sumerian tribe Kirats referred to their ancestor Shiva as Aum/Om/Ot. Later, in India, the Vedic religion changed 'Ot' or 'Od' to 'Aum' or 'Om' and preserved the Sun's elevated position.

This Sumerian or Akkadian language, 'Ot,' i.e., Sun God, is called 'Naam' (Sun) by Kirat Limbu. This writer's analysis is that the words 'Namah' or 'Namo' of Sanskrit and 'Gham' in the Khas language are

derived from the same Kirat term, 'Naam.' According to researchers, Sanskrit is an old Indo-Iranian, Indo-European language family that originated and was maintained orally in the pre-Vedic period of 1700-1200 BC. Sanskrit originated from Greek, Latin, Tamil, and indigenous languages (Burrow, 2001).

The foundation of my claim is that the 'Namo' came from the 'Naam' of Kirat Limbu. 'Naam' means Sun God, Suryadev, became Namah, Namoh, and Gham in Khas, meaning the Sun. Scholars do not believe that Sanskrit is the only language. The language also serves as a repository for the larger community's ideas and culture. Scholars say that there are Lepcha words found in Sanskrit (India Inspires, 2014).

The Tibeto-Burman language family includes the Lepcha and Limbu languages. Arya begins each day by welcoming Suryadev. Kirat Limbu likewise serves the Sun in the morning and evening. Kirat Limbu, like the Aryans, considers himself a Suryavanshi, a descendant of the Sun (Namsami).

As a result, I explore the use of Namah/ Namo/ Gham in ancient times by adopting and altering the Limbu language's Naam/ Namme letter in the same way that the Sanskrit/ Nepali language does.

Based on linguistic analysis, the word 'Seva,' currently popular in Kirat Limbu, is likewise derived from Shiva. He greets him as 'Ram Ram.' Greeting someone This is because one worships his deity in the meeting. Similarly, according to my research, 'Seva' is generated when the ancestral God calls 'Shiva.'

People say that Sanskrit is the mother of languages; however, linguists believe that Sanskrit is a mash-up of words from multiple languages. Take a look at how the Sanskrit word formed. Sanskrit is called Samaskirutham in Tamil, which means Sam/Samai (cooked together) + Kritam/ Kirutham (done/ language). The deal gave birth to Sanskrit, which has the same meaning as English. Sanskrit means mixed language formed by cooking multiple languages in the Tamil narrative. (History in Hindi, 2020).

The priests and aristocrats constructed the Sanskrit language and then told the ordinary people that it had been given to them by God. Knowledge of Sanskrit became a marker of high social class during and after the Vedic period (Berger et al., 2016). As a result, Rigveda states that each Vedic word is compound in construct (Saraswoti, 1975).

In pre-Vedic India, an indigenous language, religion, and civilization developed. The indigenous Bhils of Sindh Harappa belonged to the mixed Kirat and Naga. Before Hinduism, the culture of a wealthy Kirat ancestor and Shaivism flourished in the pre-Vedic Indus Valley region. The symbols of Pashupatinath and Matrishakti support this discovery during excavations in the Indus Valley Harappan culture area (History in Hindi, 2020).

Kirat, a descendant of Mahadev who enjoys alcohol and meat, has rites and a personality similar to Mahadev, as recounted in Sanskrit literature. Hindus do not offer Alcohol to Hindu gods or goddesses. On the other hand, Kirat Samba offers

intoxicants to the Thebasam/ Thebahangsam and the patriarchal deities. As a result, the worship practices and customs of Shaivite Kirat and Sanatan Arya Hindu are fundamentally different.

Take a look at another character. The Vedas refer to Kirat's family deity as Rudra, Risaha (Angry) Dev. Today, the Kirats are recruited and deployed on the battlefield as angry and powerful warriors in Nepali, British, and Indian armies. In this way, the character of Shiva, Mahadev, or Thebasam / Thebahangsam deity is comparable to Kirat's modern way of life and culture. As a result, Mahadev is the Shiva or Rudra Kirat god.

Some Kirat people did not consider themselves children of Kirateshwar Mahadev to differentiate themselves by bearing ethnic prejudices as he made Kirateshwar Mahadev Shiva his deity. However, when Arya refers to Kirat's God, Thebasam/ Thebahangsam, as Mahadev, Shiva, or Rudra, Kirat should be proud. Still, there is more room for research on this subject.

Based on the above, Yakthung Samba of Mewa Khola Tamber Khola's ancestors worshiped Shivalinga. Various written statistics support this.

Consider the fact Hindus once despised Lingapuja or Shivalinga (Khatri, 1987). The Swasthani Bratakatha demonstrates that Sanatan Hindus did not readily accept Mahadev Shiva.

According to their ancestry, Samba Yakthung of Mewa Khola is of the Kashi dynasty or Kashigotre, and their claim is identical. They claimed their ancestor was Mahadev Shiva or Thebasam/

Thebahangsam. As a result, the Kirat Samba people eat Shiva-preferred intoxicants. They offer alcohol and meat to their Gods.

The origin of the Samba people is linked to wild pig hunting. That is why they eat pigs and give them to their ancestral God. As a result, these are the pig-eating Kirat.

To summarize, Samba Kanshigotre, Tagadhari, and Shiva-worshippers are not Aryans who believe in the caste system.

They claimed to be of Kashigotre origin. They follow the Shiva-influenced Bon religion, as well as Shamanism and Animism. They have priests named Phedangba/ ma, Yaba, and Samba for rituals.

Samba Phyang is also known as Limbu and Rai. Phyang Samba has a traditional Tungdunge Mundhum. They do not adhere to the caste system and Hom/ Yagya as Hindus do. Apart from Thebasam, they also worship Yuma, domestic and forest Gods.

They were Janai wearing Shaivates because Samba's ancestor was Sen, Rai. Samba claimed to be of the Kashi dynasty or Kashigotre, now known as Limbu and Rai. They allied with Limbu to safeguard Kipat in the cause of Limbu rights. That is why some people have abandoned the sacred thread Janai. They have broken the Kshatriya caste's ties to the Hindu Varnashrama.

Phyang Samba regards the Tungdunge deity, which is highly revered by Samba, as a family deity. Like the rest of the Kirat Limbu, they speak the traditional Kirat Yakthung Pan language. The script

makes use of Sirijunga. Phyang Samba, like other Kirat Limbu and Rai, has a notion of 'we are Kirat.'

6.4 Linguistic Analysis

Introduction: Linguistics has long been an essential part of anthropology. When learning a language, one looks for the race or ethnic group that speaks it. Anthropological research takes their history and distribution into account during the search.

This study provides the scientific basis for any race or language's origin and spread. This knowledge makes it easier for other branches of anthropology to advance on the same scientific foundation.

In addition, there is an opportunity to verify the validity of knowledge. As a result, we achieve a knowledge level of reliability.

Background: When did languages first appear in Nepal? Which is the elder and which is the younger? Kirat Limbu is a member of which language family? Kirat Limbu grew up in what kind of environment? What is the evolution of the language family?

Before joining the Tibeto-Burman language family, what language did the Kirat Limbu people speak? Do Archaeological Facts Aid Linguistic Understanding? These are the issues that linguistic analysis will address.

Linguistics: Linguists believe that Negrito was the first species to arrive in the Indian subcontinent. They were making their way from Africa to the Arabian and Iranian coasts. They most likely also settled in Nepal. His body was short and black, and curly hair like sheep's wool. Linguists believe they were a Middle Paleolithic, Upper Paleolithic race. They arrived in

South India and are now in the Andaman Islands. They still use the language there. When the Aryans arrived in India, the Aryan civilization was of high quality; therefore, the cultural effect of the Negroes was not felt.

The Dravid language family was Nepal's second most spoken language. Kirat used to speak Dravid before learning Austro-Asian and Tibeto-Burman (Logan, 1853). The Austro-Asians were the third human group to arrive in Nepal. They had black skin, long heads, and short noses. Their bodies changed due to blood admixture with later Kirats, Mongols, and Aryans. The Aryans called them Nishad, Kol, and Bhil.

On the Indonesian, Micronesian, Melanesian, and Polynesian islands, they speak Australoid languages. This language is known as the Austronesian language. The languages of Mon-Khmer (Burma, Siam), Khasi (Assam), Munda (India), and Flung Nicobari (Burma) are known as Austro-Asiatic. Austroloid ancestors include the Dravidians of India and the Santhals of Nepal.

Some researchers believe that Dravidians arrived in India before the Austroloid. The Dravidian language and culture have significantly impacted Sanskrit and Hindu civilization (UpadhyayRegmi, 1990).

Evolution of Language Families in Nepal: The Negroes probably entered India from Africa via the Mediterranean Sea through Iran. Mohenjoddo and Harappa excavations found that these Kirats and Dravidas had become the fathers of the highest civilization and heritage before the arrival of The

Aryans. Aryans met Dravida and Kirat in the Sapta Sindhu region. At that time, The Aryans were called Dravidians and Kirats Das, Dasyu, and Shudras (Thulung, 1985).

Linguists believe that the Negro people and their languages were the first languages in ancient Nepal (UpadhyayRegmi, 1990). Over time, they were displaced by the Dravidian-speaking people. According to the study, Dravidian speakers were also marginalized by Austronesian speakers (UpadhyayRegmi, 1990).

Even today, some ancient indigenous peoples speak the languages of Dravidian and Austronesian families in Nepal. The Tibeto-Burman language family entered Nepal and displaced its Dravidian and Austronesian languages. According to linguists, Kirat Mongol, now Tibeto-Burman-speaking, also spoke Dravidian, the Australasian language in Nepal (Logan, 1853; UpadhyayRegmi, 1990).

However, with the entry of a large number of Tibeto-Burman speakers from China and Tibet, the language family expanded, as a result of which the ancient indigenous languages, including Dravidian and Austronesian languages, disappeared.

Later, after the unification of Nepal, the Indo-European language family replaced the Tibeto-Burman language family. At present, the status of the Tibeto-Burman language family is also being marginalized.

However, under the Indo-European language family, The Khas Nepali language, the Aryan Indian

language, has established linguistic relations with the indigenous people, resulting in the nation of Nepal.

Nepal's Santhal and Munda ethnic groups belong to the Austro-Asian language family. These are Nepalese languages before Kirat and Mongol. Excavations in the Indus Valley have revealed evidence that supports Thulung's argument with Kirat.

For example, Shiva, Pashupati, Maternal power, Shivalinga, and bull idols were there. Also, some Kirat Limbu words are comparable with the Dravidian language terms. This evidence implies that Kirat and David used to stay together in the past.

What language did Kirat speak at the time? According to Regmi, Kirat used to talk in an Austro-Asiatic language (UpadhyayRegmi, 1990). Regmi's claim is correct since genetic research indicates that Kirat's ancestors were closely related to Austro-Asiatic languages like Vietnamese, Mon, and Khmer.

Kirat Limbu's DNA now contains Vietnamese DNA. They are discovered in comparable circumstances. Another similarity between Kirat Limbu and Austro-Asiatic terms is similar. This evidence demonstrates that Kirat's language belonged to the Austro-Asiatic language family living in the Indus Valley.

Another proof comparable to this fact exists. Linguistic evidence indicates that the final Kirat group from Persia spoke the Indo-European language (Ethnologue, 2020). Kirat history appears to back up this claim. Hazare, Kirat's descendants, have been left in Afghanistan, according to historian Iman Singh Chemjong. In Burma, Kirat's offspring, the Kachin,

have been divided. They are all Kirat's blood relatives (lineage) (Chemjong, 2003a).

The Hazare are members of the Indo-European language family, whereas Kachin is a Sino-Tibetan-Burman speaker (Ethnologue, 2020). The Kirat used to speak the Indo-European language family when they dropped from Afghanistan to the Ganges, as can be deduced from this. According to Kirat history, they became Kirat, Khas, and Gorkhali today. In Kathmandu, Nepal, this clan formed the Kirat dynasty. The descendant was later known as Kirat Limbu of the Kashi Dynasty Khambongba.

There is no definite proof of the language spoken by the Kirat predecessors Matsya Dynasty, Asura Dynasty, and Narkasur Dynasty, during the Mahabharat period. However, according to linguistics, the described Kirat-Asura was pursued by the Aryans and eventually arrived in China (Kham) with the Tibeto-Burman language dialect (Chang, 1986; Wang, 1996; VanDriem, 2005).

Kirat Asuras used to speak Australoid when they lived in the Himalayas, Assam, and Burma. Kirat employed the Austro-Asian language in this setting. Thus, linguistics has established the connection between Kirat and the Austro-Asian language (UpadhyayRegmi, 1990).

Kirat and Vietnamese Austro-Asian speakers are genetically related (Shall Explore, 2018). Thus, genetics and linguistics link Kirat Limbu's DNA and Austro-Asian speakers (Ethnologue, 2020; Shall Explore, 2018).

Consider the Austro-Asian language, Mon-Khmer. In Mon-Khmer, the word 'Lang' denotes hamlet, whereas, in Limbu, the term 'foot' signifies foot (Hieu, 2020). The meanings of Lang as village and foot are synonymous and analogous concepts that come together in social development.

Shiva and Omkar, according to Swami Prapannacharya, are the foundation of the Shiva philosophy and Kirat. As a result, Kirat is a Hindu Arya (Prapannacharya, 1988). The first assertion Hindu made by Swamiji is correct as the Sindh inhabitants.

Concerning his second assertion Arya, there is an argument. Arya is a group of people made by culture rather than blood relation. Linguistics has proof that Kashi and Sumer are mixed-blood groups. The consequences of the prior circumstance are handed down to the following generation.

According to linguist Bal Krishna Pokhrel, there is no doubt that no tribe in the world is immune to blood mixing. So, Sumer and Kashi are blood-mixed tribes. Guth, a cattle breeding group, influenced Kashi previously while blending in Mesopotamia. As a result of Guth's cattle-breeding culture, Kashi and Sumer adopted it (Pokhrel, 1998).

As a result, Kashi and Guth have affected Kirat's ancestors. Kirats claim to be the Kashi dynasty. They have also traveled to Nepal via Eurasia, Afghanistan, Sapta Sindhu, and Ganga Maidan (Chemjong, 2003a).

Linguistics and genetics support the findings stated above. The same principle is reinforced because Kirat

and Arya's ancestors lived in Persia before becoming sun worshippers. Historian Naradmuni Thulung also asserts that Kashi (Kashyap) of Aryans and Kashi, Sumer, Asura, Rudra, and Das of Kirat coexisted for a long time and were blended with blood (Thulung, 1985). As a result of their influence from the past and faith in their offspring, variances, and groupings emerged.

Based on his research of Vedic literature and Persian history, historian Narada Muni Thulung claims that Swayambhuva Manu's Priyavrata gave birth to the Manurbharat branch, which developed Arya. Similarly, Swayambhuva Manu's Uttanpada branch produced Chakshusthanu, Ur, Anga, Dakshaputri, Yama, Vasu, Rudra, and Hun (Dravid, Ravana). Munaingba, Kiratngba, and Yaktumba evolved from the Hun-Mongol mix (Thulung, 1985).

What is important to note here is that the researchers discovered the Dravidian language during the excavations of the Sindh Harappa civilization. Excavations have uncovered Shivalingas, Pashupatis, Shakti emblems, and other religious symbols. On the other hand, the vocabularies of the Kirat and Dravidian languages have similar words. This scene strengthens Kirat and Dravid's connection. Therefore, Thulung's narrative of the origins of Hun (Kirat) and Dravid from Rudra contains truth.

Kirat was with Dravid before meeting Arya, according to the analysis. They spoke Dravidian, an Austro-Asian language, about 4,500 years ago (PTI, 2018). Kirat is related to the Indo-European language.

Kirat and Arya integrated culturally and linguistically after Arya entered Sapta Sindhu some 3500 years ago. On the one hand, they mixed, but due to pre-memory and faith impact, Kirat got divided into Arya and Non-Arya. Language, literature, and culture grew from this foundation. These accounts are interpreted favorably in the literature.

In Afghanistan, a branch of the Kirat tribe split off to form the Hazare tribe. Similarly, Kirat's cousin is known as a Kachin from Burma. Hazare and Kachin are Indo-European speakers. Linguistics reveals that several Kirats are members of the Indo-European language family. Another Kirat branch has already departed for China (Kham). They brought the Tibeto-Burman language and the Buddhist Bon (Yuma/Lhasahangma) religion to Kirat Limbuwan from Sichuan or Tibet.

Kirats' philosophy and language are diverse due to widespread circulation and distribution. As a result, their beliefs, cultures, and faiths are not the same. For example, the Kirat people, who have been in India since the Sindh and Harappa civilizations, consider themselves Shiva and Linga worshipers. Another group entered China and Tibet via Eurasia, Kashmir, and Assam. They brought the Buddhist-Bon (Yuma/Lhasahangma) religion to Nepal.

Kashigotre and Lhasagotre are traditions in Kirat Limbu's history and culture. The Lhasagotre joined Himalaya Nepal through Chinese and Tibetan territories. In comparison, the Kashigotre entered Nepal from the Ganga plains. Hence, they are also known as Khambongba. Kirat Samba Mundhum

claims that these Kashigotre and Lhasagotre descended from Saba Yethang. According to history, the same Sumer, Kashi dynasty, and Kashyap stood before their feet.

Kirat Limbu does not consider himself to be an Arya Hindu. That could still be a study topic. However, the pen has concluded that the Kirat ancestors, practicing Shaivism, are of the Omkar family. Another point to note is that while Kirat was the one to establish the Tibeto-Burman language family, his ancestors had previously spoken languages from the Austro-Asian and Indo-European language families (Chemjong, 2003a; Ethnologue, 2020; Hieu, 2020; UpadhyayRegmi, 1990).

In China, the Mongols dwelt around the Yangtze and Huanghe Ho rivers. These branches most likely dropped along the Brahmaputra and split into three. One component traveled to Burma, another to Assam, and another to the Himalayas (UpadhyayRegmi, 1990). Nepalese languages include Newar, Tamang, Magarati, Sherpa, Jirel, Bansi, Hayu, Thami, Chepang, Rai-Limbu, and others from the Tibeto-Burman language family.

According to linguist Van-Drian's linguistics genetics research, the Chinese-Tibeto-Burmese language evolved between 5550 and 2700 BC (VanDriem, 2005). The language family arrived in the Taklamakan between 2500-1700 BC. Wang, another linguist, claims that the Tibeto-Burman language family split off from the Chinese language 6,000 years ago (Wang, 1996). At that time, the construction of

ancient China began. Evidence from excavations backs up this notion (Chang, 1986).

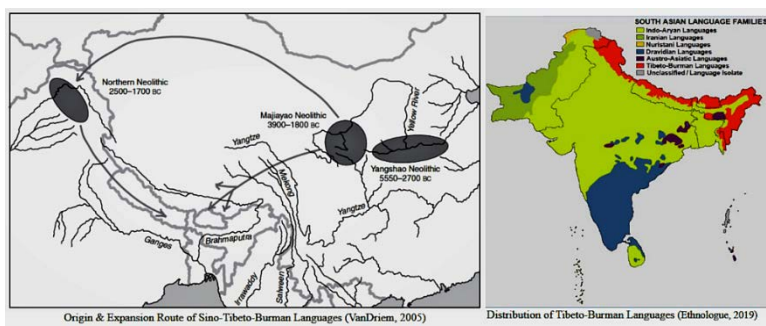


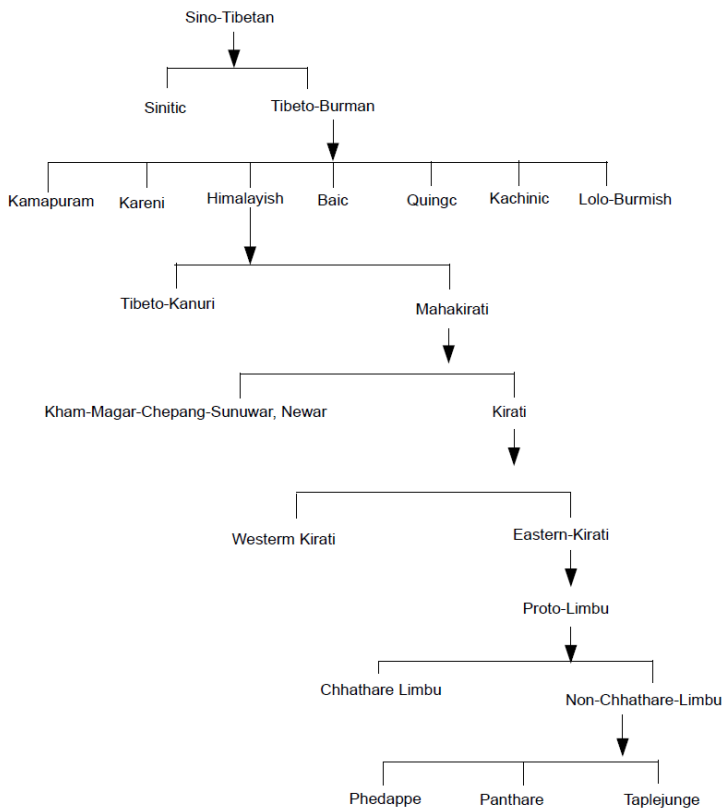
Figure 30 Linguists have explained the origin, period, development, and distribution of the Tibeto-Burman language family spoken by Kirat Limbu.

Archaeology, genetics, and linguistics indicate that the Tibeto-Burman language invaded Nepal between 2900 BC and 1700 BC, traversing the Mekong and Brahmaputra rivers from China's Sichuan to northeast India and the eastern part of Nepal. Another human group from Sichuan entered Nepal with the Tibeto-Burman language via Sapta Sindhu Province, along the Ganga River from the west of Nepal and the South Ganga plains (VanDriem, 2005).

The diagram above shows Tibeto-Burman languages in Mahakirat and Kirat. The Tibeto-Burman language family classification by linguist Gordon Hannington Luce supports the theory of the origin, classification, and distribution of the Chinese-Tibeto-Burmese language family. Limbu belongs to the Tibeto-Burman language family. The Tibeto-Burman language family is highly diverse.

Currently, this Tibeto-Burman language is spoken in China, Tibet, Burma, Northeast India, North India, Nepal, and Southeast Asia. The Limbu language is described as Mahakirat, Kirat in Luce's (c.1912-1978) conception of the Chinese-Tibeto-Burman language family. Kirat Limbu is a member of the Tibeto-Burman language family, divided from the Chinese language family.

Sino-Tibetan-Burmese-Limbu Language Family Tree



Luce (c.1912-1978)

Figure 31 The Kirat Limbu language is a member of the Tibeto-Burman language Family.

Thematic Conclusion: According to linguistics, archaeology, and etymology, the Kirat Limbu language originated in China's Sichuan province around 6,000–5,700 years ago and invaded the eastern part of Nepal via the Brahmaputra region. Another wave of the Tibeto-Burman language had gone via Sapta Sindhu from western Nepal and arrived at Ganga plains. Finally, the Tibeto-Burman language reached Nepal from the country's southern region (VanDriem, 2005).

The Kirat ancestors settled in Eurasia, Sapta Sindhu, and the Indian Subcontinent and spoke languages from the Austro-Asian and Indo-European families. However, the Lhasa tribe descended from China, and the Kashi tribe descended from the Ganga plains (PhyangMB, 2019). Kirat Limbu's forebears came from Sumer, the Kashi dynasty, and Kashyap (Chemjong, 2003a; Pokhrel, 1998; Thulung, 1985). They were members of the Shiva worshiper Suryavanshi Omkar family.

As a result, before the Kirat ancestors spoke the Tibeto-Burman language family, they spoke languages from the Dravidian, Austro-Asian and Indo-European language families (Ethnologue, 2020; Hieu, 2020; UpadhyayRegmi, 1990).

6.5 Genealogical Analysis

Kirat Limbu genealogies have been published that identify themselves as descendants of Senehang. The Samba genealogical study can only be completed by studying, evaluating, and comparing these materials.

According to their genealogies, Senehang and SambaShreng are descended from Chudamani Sen of the Sen dynasty. The evolution of SambaShreng/Samba is addressed here by examining the parallels and differences found in the form and essence of the Sen genealogies.

Kirat Senehang Thegim Limbu Genealogy and History (2064 Vikram Samvat) contains valuable information about several forms of Limbu. The genealogy has been traced back to Abhi Sen of the Sen family (Udimasen). Padma Sen, Lara Sen, Phorasen, and Chudamani are named in the genealogy after Abhisen (Udiyasen) (SenChobegu, 2007, p228).

Chudamani Sen had four children, according to the Sen Chabegu genealogy. Senehang was the oldest child, followed by SambaShreng (SambaSireng), Surad Sen, and Mani Sen. The four children crossed Sanguri from the Chaudandi Koshi Baraha area. They settled in Sadham on the bank of the Tamber Khola in Dhankuta district's Bodhe VDC-5.

The four brothers left as they were departing, burying stones. Hangsenlungtar is the current name for where they buried four stones. Because of corruption, it is also known as Hangsen Morangtar (SenChobegu, 2007). Four stones were buried and stood till 2012 Vikram Samvat. Local seniors claimed that three of the four stones were destroyed by unsocial people, according to the Kirat Senehang Thegim Limbu genealogy (2064 BS).

The eldest Senehang traveled to Poklabang, according to the Sen Chobegu genealogy (2064).

Mangdhumbo, Ingwaram, and SenThebe grew up after him. The second SambaShreng (Sambasereng/Saithang) traveled to Mewa Khola and established. Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifengen, Tammaden, and Solangen were later developed by him.

Hembya, Ithingu, Singu, and Thuppoko Thebe were all created by Surad Sen. Yonghang, Nembang, Chobegu, Hangsarumba, Kerung, and Thoklihang were established by Mani Sen, who was younger at the time. Finally, Yonghang descended to Sembu and Lingden. Chobegu was followed by Phejong and Yangdemba (SenChobegu, 2007). There are 32 lineage orders in the Chobegu genealogy (2064).

The Yonghang genealogy (2011) mentions its ancestor Setchhene Senehang. Then respectively 2. Muyanhang 3. Omlahang 4. Teknahang 5. Ixahang 6. Hanglappa 7. Hangfome 8. Yabunhang 9. Khemnuhang Sahia Gadveer Ojhahang 10. Ojhahang's sons Sichihaang and Bhimahang 11. Suthramahang and Sudinhang 12. Naidinhang 13. Swaroophang 14. Vasanthang and Semuhang 15. Subhahang 16. The Ponyahang Mugayhang and then the Lingden dynasty are mentioned.

Thus, the genealogy shows that Yonghang and Lingden separated after about 16 generations of Senehang. The Yonghang genealogy dates back to 2068 Vikram Samvat. The year 2068 shows that the 29th generation of Senehang has passed away (Yonghang, 2011).

According to the author, preparing the Yonghang genealogy by discussing it took a long time. Similarly,

in researching the Chongbang Samba genealogy, the author stated that he spent a significant amount of time preparing the genealogy. Therefore, for studying Phyang Samba ancestry, thoughtfully written Yonghang genealogy, Chongbang Samba genealogy, Kirat Senehang Thegim Limbu genealogy, and Lingden genealogy are valuable materials.

Lingden genealogy (2011) starts from Setchene Senehang to 2. Semmuhang 3. Idohang 4. Khambohang 5. Tanglepahang 6. Deleppahang 7. Yejeppahang 8. Khejippahang 9. Nandihang 10. Khoribahang (Langdenhang), according to the genealogy. A total of 22 generations have run in the genealogy until 2067 Vikram Samvat (LingdenLimbu, 2010).

Lingden appears to have passed away from Senehang in the 10th generation in the genealogy. In the Yonghang genealogy, only the 16th generation of Senehang has left Lingden (Yonghang, 2011). The Lingden genealogy is six generations shorter than the Yonghang genealogy. This writer has analyzed that the relationship between Yonghang and Lingden is hidden within the six generations left in the Lingden genealogy.

Although the Lingden genealogy (2011) does not demonstrate a connection between Lingden and Yonghang, the Yonghang genealogy gives an intriguing folktale about the origins of Lingden.

In the Yonghang genealogy, Athpare Rai was the youngest queen of the 15th generation of Shubhahang. Following Shubhang's death, his eldest queen's sons attempted to assassinate the youngest

queen. The queen requested that they not execute her because she was pregnant by the king. She added that if she had a son, she would let him murder.

In addition, if a girl is born, she is assured of marrying after 16. The mother wrapped the baby's penis with a rope and disguised it as a daughter to save the infant. The queen flees to her father's home, Athpare Rai, in Dhankuta.

Shubhahang's son arrived sixteen years later to take the girl. When he came to get the daughter, the queen, and the sixteen-year-old boy conspired. They gathered a crowd and murdered Shubhahang's son. According to the Yonghang genealogy, the sixteen-year-old queen's son seemed to be Lingden (Yonghang, 2011). Lingden was born from Athpare Rai's womb and developed, according to Mundhum.

The Lingden genealogy (2010) compares the Lingden family to the Hembhya line in its search for origins. However, the genealogy appears perplexed in determining the blood relation—this pen questions why the Lingden genealogy did not wish to show a blood tie with Yonghang. At the same time, both of these clans claim to have sprung from Abhi Sen of the Sen dynasty. In this case, the researcher must convey the information positively.

Such issues can also be seen in the Phyang Samba genealogy. According to legend, Phyang, Chongbang, and Shreng were the descendants of Samba Samba Sereng. So far, we know that Phyang and Chongbang Samba split after Phenbunhang, but

where did the Shreng Samba branch go? We have yet to get any proof.

Saratappa, according to the study, is of a later generation than SambaSereng. Because we do not see Shreng after Saratappa, the Shreng branch must have been discharged before Saratappa rose. Based on his analysis of events, Saratappa traveled to Mewa Khola in search of his ancestor SambaSereng. Pung Mundhum of Chongbang Samba also indicated this sign (Chongbang, 2009).

Saratappa's ancestor, according to the Samba genealogy, was Setchhene Senehang Rai. As a result, several Samba families claim Senehang as their ancestor. Setchhene Senehang's four siblings marched together via Sanguri Dhankuta Sangamtar from Chaudandi Chatara to Koshi Baraha. Then one of the brothers went to Poklabang.

Another brother joined Yangrup Panchthar. According to the Yonghang genealogy, the other two brothers took the Tamber River north. The elder brother made it to Tamber Khola, while the younger brother made it to Mewa Khola. Later, descendants of Senehang who reached Mewa Khola and Tamber Khola spread to Samba.

According to the Chongbang Samba Genealogy (2008), when the Samba families went to the 16th generation of Senehang, they evolved and divided sub-clans.

Currently, in the year 2076 Vikram Samvat, the 28th/ 29th generation of Senehang is running. In the Yonghang genealogy above, Yonghang and Lingden appear to have been separated in the 16th

generation. However, only 22 generations of Senehang are currently in the Lingden genealogy. The Lingden family is born in the 10th generation of Senehang in the Lingden genealogy.

Yonghang, the descendant of Senehang, has shown 29 generations from Senehang, while his descendant Lingden genealogy has shown only 22 generations from Senehang. Another thing is that the Yonghang genealogy gave rise to Lingden in the 16th generation of Senehang. Nevertheless, the Lingden genealogy claims that the Lingden surname originated in the 10th generation of Senehang.

On this premise, it is apparent that the Lingden genealogy needs to include 6-7 generations. The four children of Setchhene Senehang traveled the Tamber Khola path from the Koshi Baraha area through Sanguri Dhankuta, regardless of whether the name is above or below the difference. Even when analyzing 1377 Vikram Samvat as the base year, 6 generations of Lingden lineage still need to be added to Lingden genealogy (2010).

Furthermore, Chamjanglung Phefelung Changthapu Panchthar is considered a Mangena yak by the Lingden genealogy. The Yonghang genealogy views Changthapu as the exact location of their Mangena yak. It should be noted that both the Yonghang and Lingden families' ancestors were Setchhene Senehang, with their origins in Mangena Yak Chyangthapu.

As a result, when Kirat Limbu descendants of the Senehang dynasty create their genealogies, they

must do a comparison study of the Sen dynasty's lineages of other Senehang families.

6.6 Analysis of Mundhum

6.6.1 Warakma Sammang Mundhum

Pharerega Pha Warakma samnere maklere makavarakma samnere, kethangmela pongmaha saptunglo anchen iksa khambek nessele tarak tangsang pacchele Yajiri ya phokvahang yaksing. Kenchanmeppelle yadharemu kube uksu namdhare bhu kube uksu. Khambelagamu lagyangle kube keyangse nam gyangle kube keyanse pharera phavarakme O maklere makvarama O Loksang furutta mu kelasele chabu kujangmu kesyero.

Chick chumle thik ferek sia maya mukeboxero thikchumle thik ferek O thakle sammang fokwama mu keboksero na Arun hoppa Varun hopa vasa tholam kelangchinglo Samba kannu Yehang kannu kabu kannu kannu pangve kannu pichha kannu Sambek kannu Sithya kannu Mathya sonnu Serejemang sonnu, Minupati Kharangpati Basa Tholam Khangkelande, Minu Yakma Chainpur Yakma Siddhipokhari Chitlang Tembe Basa Tholam khangethangero.

Nundhaki Bhitre Dandakharka, Gupha Menchyayam, Bhuje akkar phangjung kelekturo. Sime hafung ke gakturo. Plane dobato Phungleng Phedi Basa tholam khangkelande. Saijetlung Sobuwa chwat thungwa kelekturo Yakse Tembe Mehele Chungwa Hangpang Khuwa Chhentang Ramite minu hakso Tamber hakso basa tholam khangkelendela majhire nammajhi re nari jen kenetsiang lakhngbe tarang

namkhangbe turung kendere chabathungba
kekakturo. Tho Tesubhu Amberpur ro Chaitema Ro
Nagima Ro Phatletlungwa Basa Tholam
Khangkelandele Kochiyo Saha Mechio Saha Sikwa
Nu Ketandu Mathyam Ketondou Lehammu Ketondou
Pungsamnu Ketondou Seer Jebhangbhu Ketondule
Kochiyo Hangle Mechio Hangle Thik Nahang
Siddhima Ahang uro.

Thik Nahang ladhama Ahang uro bare inu
Laksambuma Sapchi Kulum Tembenu Khabunchu
Pesapma Changdho Tellara Laepma Chandho
Thitangba Kap Tangba Nu Thipichching Kap
Pichhingnu Siningko Kova Kummanu Kochiyo Hangle
Mechio Hangle tella lashing kenettele Khakku
bedhang kenettele Sikya Mathya Lechham Phungsam
Sam Sire Ikse O Warakma Sammangle mundhum
Ro. (Chongbang, 2009).

Kirat Samba worships a multitude of deities,
Sammangs. One of them is Warakma Sammang.
Phyang Samba reveres the sammang. In the text,
Sammang Pung Mundhum pronounces Kochiyo
Mechiyo sacred sites like Barakhshetra, Saptakoshi,
and the Mechi region. His introduction, voyage facts,
and locales are disclosed while honoring him in
Mundhum. His children remember him, adore him,
bring her joy, and pray for her blessings. Samba
completes this task in Phedangba/ ma by saying
Mundhum.

Mundhum has several different place names. The
trek begins at Kochiyo Koshihang and ends in
Mechiyo Mechihang, near Madesh Saptakoshi. Other
trip places mention Arun and Varun.

Mundhum mentions Samba, Minupati, Kharangpati, Chainpur, Siddhapokhari, Nundhaki, Bhitre, Dandakharka, Gupha, Menchyayem Dhap, and Bhujé. Phungleng Phedi, Sobuwa, Yakse, Mehele, Chungwa, and Hangpang are also on the list. The voyage continued through Khuwa, Chhentang, Ramite, Amberpur, and Nagi Panchthar. Mundhum defines Sammam Kochiohang Mechiyohang Saptakoshi as a Koshi, Mechi River region dynasty.

According to this, Warakma was the dynasty of Sammam Saptakoshi, Mechi area. According to Mundhum, Samba's father was a Koshi Mechi ruling family member.

6.6.2 Bhitapso Tambhungna mundhum

*Tangso nangenso tembe khamalung tanaa phukle
thindalding kusangbora Tho tangso namthang so
thangile kaptang tangva thoba takama poksero.
Thabu singlak dangma poksero, pokla lunglang
dangma poksero, thaksara, Thaksara dangma
poksero, Pengwa dangma poksero,*

*Yasa dangma poksero, Khare dangma poksero,
Yurum dangma poksero, Yuva dangma poksero,
Surum dangma poksero, Samba dangma poksero,
mangjum dangma poksero, Samba dangma poksero,
mangjum dangma poksero, mangva dangva poksero,*

*Mitapso tambhungnama khune jammare tundama
poksellega ani Kociyo Meciyo Saha yangat dapa
Sarah dapahare undhauri Ubhauri nurik cokma
ponglo. Cokmelle Zaha kejokpa samma ha kumang
lingo nu wadhin so kumatva thinu sainik jori ayam jori
puja aja nemma pong lo.*

*Tebalara nasso nelba baiso nangenso tembe thabu
singlang phimeware kuyura kuthangla ha
Thingdangdung kussa boraha asen lasambuk mu
chillek larelle Namsang bekta mu chillek tarelle
lasamjek chillek saha Nasambek chillek saha
prhemedik phengva bisang phunu inu nurik chokmasi
ponglo.*

(Chongbang, 2009)

There is an account of Phyang Samba adoring Vitapso Tambhugna, the Forest Goddess, in this Mundhum. Worship's significance and features are described here. Mundhum believes that the children of Phyang Samba should celebrate the Undhauili and Unbhauili festivals every year.

Mundhum advised Phyang Samba's kids to observe the Undhauili and Umbhauili festivals each year properly. It has been demonstrated in the modern Mundhum that the natural locations where they dwell, such as the stone, soil, forest, and streams, should be respected.

6.6.3 Chongbang Sermon Mundhum 1

*Kochiyo Mechiyo Saha Saraha Dappa Saraha
Chongbang Samba hare Aani Hanggakting
Kchchama Mabung sam Kochiyo Bung Mechiyo Bung
Sammang Hanggakting Fachwa Mabung Sammin
Khabucho Pesamma Jangdho Bellara Laema
Jangdho Sammadimanu Lingnu Thidangba
KapTangbanu Thibiching kap Pichingnu Sarithok
Pangendoknu La Dhupi Namdhupinu Sening Jerry
Wamjorinu Nurik Fejiri phadadama Sobure Tundum
Hena nemma siro laring side allaro namliang ombha*

*allaro pung sammanglle khunchi artha ha kayo
saptungang pallo....*

*Kochiyo Mechiyo hare Yangan Dapa sara Dapa
Chongbang Samba hare Udhauli Ubhauli ray
Taptheng Chokmasang Pung sammang Chokmasang
an Sammam ha jum nurik ningwa memmunea
Itchingma Ang Ayading Taptheng Chokma Ponglo
Fijiri phadang Ma Sobure Camjik Mundhum
Megetnenchhang Ake Tajeng Megetnechhang Camjik
yo Rumbhak Mundhum Yorumang Akhe Tajeng
Yorumang Sibak Yebo tāngha munjum mui tāngha
nurik pukara chogum purumsimlo phang mundhum
habekaha sikari sammangllen saptungang pallo.*

(Chongbang, 2009)

The Sermon of Chongbang Samba Mundhum tells us about his ancestors. According to the address, their ancestors lived in the Koshi, Mechi, and Saptakoshi areas. Mundhum considers these ancestors to be Samba's ancestors. According to Pung Mundhum, they were God Sammam, a beginner of the Samba clan. Belhara of Dhankuta and Namling of Sankhuwasabha were the ancestral footpaths. Saratappa had arrived in Kirat Limbuwan disguised as a hunter of wild pigs from Mechi, Koshi. Mundhum remembers him as a notable ancestor. Mundhum has advised them always to greet Tongba with open arms.

Comments: Pung Sammam is the god of the beginning, also known as the original or father god. Mundhum covers a wide range of topics. Their characteristics, travel, and rituals are all described. It recommends honoring the ancestral Gods by

remembering them during the Udhauli and Ubhauli festivals. Koshi Mechi Sammamng Dev is the Samba ancestor.

In Mundhum, Sammamng is summoned by naming their destinations. Mundhum names the rivers Belhara, Pakhribas, Namling, Gupha, Menchyayam Dhap, Gorjatar, Dhunge, Maiwakhola, Mewa Khola, Sabhapokhari, and Siddhipokhari.

There is a teaching in various parts of Chongbang Samba and Phyang Samba to worship Shreng Sammamng as an ancestor. On this basis, it is clear that the Samba, including Chongbang and Phyang, have an ancestral relationship with Shreng/ Shering Sammamng, i.e., Shreng Samba.

Furthermore, there are indications that Samba has a Mundhum-based relationship with Yakkhahang and Khambuhang.

Sermon Mundhum-2

*Pimporinu yanghachama sammang khune
angkhamlung tana phukle kussaro. Changhiya
Pipporiyang Ghachamaro Thegu Thog Saek Timma
Yanghangsog gareka Timma Changhiya Pippori
Yanghangma Sammamng Poksero. Mitapso
Tambhunnamennu canghiya pippori yangkhancamen
nemmangkhamlung nata valasakle kussa siro.*

*Pippori yangkhachmennang sambhangen cokmelle
taiso tangenaso tembe kuthan tokmelle khabucho
pesama cangdho tellara laema jungdho thidangma
kap tangbanu samma mangnu lingtonu kulummeo
manglung thick hakma thang katakware pheta
khukma ang kumma thik cokma pong lo.*

*Kuthindang Kusaporaha Laghorung Saha
Namdhorung Saha Muthata Saha Khedhana Saha
Poge Phengwa Bisang Kufara Phungnu Nuri
Phedangmare Hena Bendi Memmasiro.*

*Alla Kaiya Taksang Mangha Apchidi Punmi
Manghare Khunchi utpatti Origin Tellara Naso Tetna
Kayo Saptungang Pallo. Asen Ixa Khambek Neselle
Tarak Tangsang Patchelle Tarak Tangsang
Yambetho Kugenang Gamu Yechche Patche.
Kuthanen Gamu Yechche Patche.*

*Sendangmu Apte Miyaku Apte Ambele Gamu Minu
Sama Ai Sama Loksang Furup Peyang Sendang miya
Abulle Sendang Sere lahi sere Miyadi Namhi Sere
Khanaha Sasendang Graha Mebokse Lahi Graha
Mebokse Sendang Lomu Tettu Lahi Remu Tutu
Miyaremu tettu Namhiremu tettu Namhire mu tettu.”
(Chongbang, 2009)*

This Mundhum is about an ancestor Pippori Sammam. Remember that Kirat Limbu considers his Father, Sammam, his hero (god). Mundhum's teaching is to remember the father god and keep the Father happy by worshiping him properly through Phedangba/ ma. We should greet him with a muffler to make her happy. We should offer him white flowers as a gift. We must provide a hen and a Tongba to eat. The Mundhum also talked about the deity's origins in the texts.

Sermon Mundhum-3

*Makhkhore kubaklanu yangbellanu thangbellanu
gangbellanu phamikale kajakanu meririmenda Boca
Nu saripangen thoknu kusagva kumangva taknu La
dhupi namdhupinu ladhiyo namdiyinu ath ota vanu*

*kujhusingma apcimang pungmibhang kajokpare
khunchiming sajum yakkhkha hangharo khunchi tellara
Lasso mendundule sendanglasing Mia lasing
medundule tongjum tongyo lijum Leo meiksuro*

*Sajumding yakkhkhang laikum Khambuhang ha
laring side melare namling omma melare khanjum
ding khangaisik Kachiyo sa Mechiyo sayang ding
sara dappa ha re aang kan sammang ha sikar
chokma sang menjokma sang Udhaunli Ubhaunli
nurik chokma si ponglo phejiri phengokma sobu hare
nurik pukara chogumsi phang saksak khemu
saptangang patlo.” (Chongbang, 2009)*

Comments: The Mundhum remembers ancestors in the text. Khambuhang, Yakkhahang, Kochiyo (Koshi), Mechiyo (Mechi), and Saratappa Sammang Dev are remembered. The Mundhum suggests offering goats, chickens, and food to the deity. It is said that patriarchal worship makes the patriarch happy.

Mundhum recommends that all ancestors mentioned above perform ritual worship at least twice yearly during the Undhauli and Unbhauli festivals.

6.7 Phyang Samba Rai in Sankhuwa Sabha.

The origin of Phyang Samba in Sankhuwa Sabha, the Thungsap Mundhum is as follows.

*Sabaso Tumyangre Pangve Mewa Khola Sabado
Samariti Yunge Raicha. Khenle kussa lathik
Dhanakarna waye raicha. Khenle Kumenchima
Nechchi Tarusi Raich. Hekkeangtho Tarumenle
kunming Kwahangma raicha. Kathobelle Kuming*

Sugikma Racha. Hekkeang Kwahangmen Tho Yungsi. Kanchi Sugikmen Katho Youngsing.

Khenle Kusa Dharmabir Muthik Khenle Kusa Nuse Mewaye. Kuming Sebunghang, Mylale Kuming Bhagidatta, Saylale Kuming Chittabang, Kaylale Samdungehang, Antarele Kuming Yurahang, Jantarele Kuming Balsinghhang, Fotbale Kuming Ahewaba. Bhagidattako chora Dhoju Rai Ekjana matra.

Usko chora Jite Rai, Bharte Rai, and Triman Rai. Jite Rai ko chora Lakhman Rai ra tyaspachi Aputali. Bharte Rai ko chora Harke Rai, usko chora Kamal and tyaspachi Ram Kumar. Triman Rai Aputali."
(PhyangMH, 2019)

Phyang Samba lives in Sankhuwasabha, Nepal's Northeastern Himalayan district. The offspring of Dhankarna's youngest wife of the fifth generation of Samba-Phyang-Tumyang reside in Sankhuwasabha, according to a report obtained in 2075 Vikram Samvat. Dhanakarna's elder wife's children moved to Hangpang from Mewa Khola. The ancestors of Sankhuwasabha and Hangpang are similar. Also, Phyang Samba from Mewa Khola to Pachthar corresponds to ancestry.

To understand why Phyang Samba expanded in Sankhuwa Sabha, one must investigate the Gurkha-Limbuwan conflict and treaty. According to Samba Mingshra Samba, after 1800 VS, Samba people traveled to Chainpur Sankhuwa Sabha to join Kangsu Rai's lead Limbuwan army from Mewa Khola. Limbuwan had long been a target of the Gorkhali army.

Therefore, several Sambas from Mewa Khola traveled to Chainpur to aid the Limbuwan army in repelling the Gurkha raids. On the way, a Phyang Samba branch left Mewa Khola and settled in the Chainpur area.

In this setting, the children of Dhankarna (C5) from the elder wife migrated to Hangpang, while the offspring of the younger wife migrated to Chainpur Sankhuwa Sabha.

The Arun-Varun region was where the Samba forefathers wandered, roamed, and hunted in Samba Mundhum. Therefore, it is natural to join the Limbuwan army and travel, when the Gorkhali-Limbuwan conflict begins. That is why the Samba genealogy mentions it as well.

After 1800 Vikram Samvat and Phyang Samba began traveling from Mewa Khola to Sankhuwa Sabha and Hangpang. As a result, Dhanakarna's descendants were forced to relocate from Mewa Khola. They did, however, spread to many nearby settlements.

We can calculate the date to investigate the facts. From 1800 Vikram Samvat to now, it has been around 276 years (2076 BS). That period looks to be only nine generations long. Between C5 Dhankarna to the present C12 generation, there are eight generations. As a result, examining this genealogy matches the date of their migration and ancestry tree.

Dhankarna's descendants later wrote Rai clan in the genealogical notation "Paila-Pailava..." above. When examining it, one must recall a previous occurrence. In 2059 Vikram Samvat, this author was

present in SankhuwaSabha in the District Public Health Office.

Some people who wrote Limbu in various areas, notably Sikdim in Sankhuwasabha, have recently begun writing Rai. While preparing the list of locals, the health staff noticed it. It was reported that they did it due to the bulk of the population's influence, which was Rai. I recalled that incident at that moment. It showed that Phyang Samba used Rai and Limbu interchangeably.

Mewa Khola, Atharai, and Sankhuwasabha were once under the control of the Limbuwan administration. As a result, the surname Limbu was born.

According to the author's analysis, Phyang Samba was not given the surname Rai because it was popular then. It was because ancestors Rai were present in the Samba family tree. Based on the genealogical evidence, they may have returned to Rai.

6.8 Rai, Limbu Ancestral Relationship

Bairipcho, Hohorem husband of Wind, Paruhang husband of Ninamaridumki, Chetterem wife of Tumno, and Davami, wife of Helenda, were ancestors of the Kirat family, according to Kulung Rai's genealogy (Thomrom, 2001).

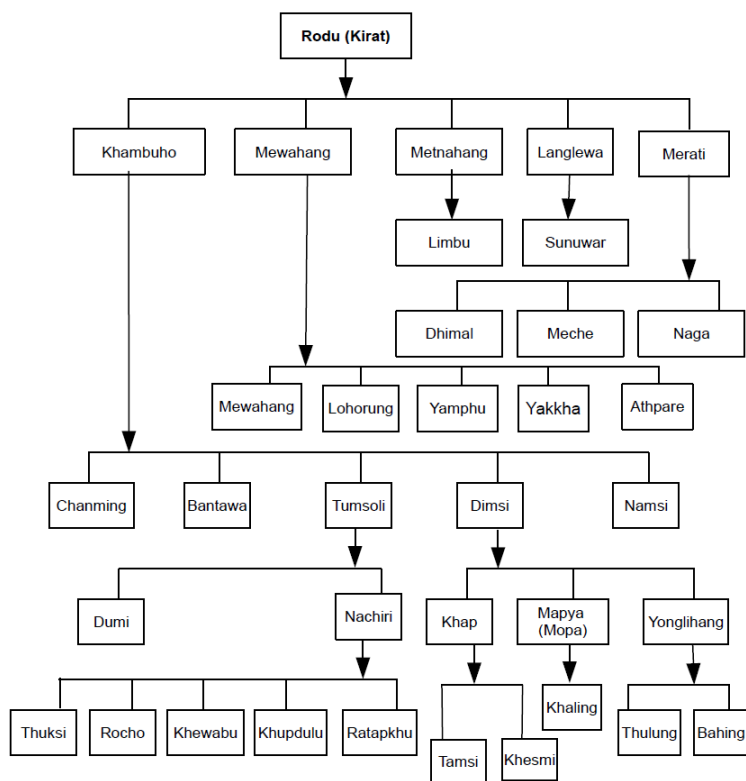
After that, Diburiki, Pakchhomi's wife Yaruka, Chuni's wife Ngecheyom Sayamma, Chakwa, Mutithi's wife Ringmanlim, Ranu (Rappa's) wife Chhumpuma, Tunilu, Khar's wife Dumdilim

Galkamma, Khokchilip's wife Beilimma, and Rodu (Kirat) respectively.

According to genealogy, Rodu (Kirat)'s descendants include Rai, Limbu, Yakkha, Sunuwar, Dhimal, Meche, Koche, Naga, and others. The Kirat-Rai genealogy mentions Rai, Limbu, Yakkha, Sunuwar, Koche, Meche, and other clans.

As a result, Kirat's genealogy is a trustworthy source of comparative analysis. Moreover, Kirat history has blood and cultural ties to Rai, Limbu, Yakkha, Sunuwar, Dhimal, Meche, Koche, Naga, and others. The Khambongba people, the Kashi dynasty, spread across history (Chemjong, 2003a).

Ancestry of Rodu (Kirat)



(Thomrom, 2001)

Figure 32 Rodu Kirat Genealogy provides an overview of the Kirat Family.

6.9 Dhimal, Limbu Ancestral Relationship

Ancestors residing in the community Rajbanshi refer to Dhimal as 'Dhemal.' According to the elders, the word 'Dhemal' has been changed to Dhimal. 'Dhe' means separated in Dhimal in their narrative, and 'mal' signifies Terai Madesh.

There is a proverb that Dhimal is Limbu's brother.

Once upon a time, the Kirat brothers had fallen together from the mountain to Kashi Ganga.

Returning to home a brother lost his path and became disoriented in the Plains. He was unable to return to the hill. As a result, he became Dhimal in Terai Plain.

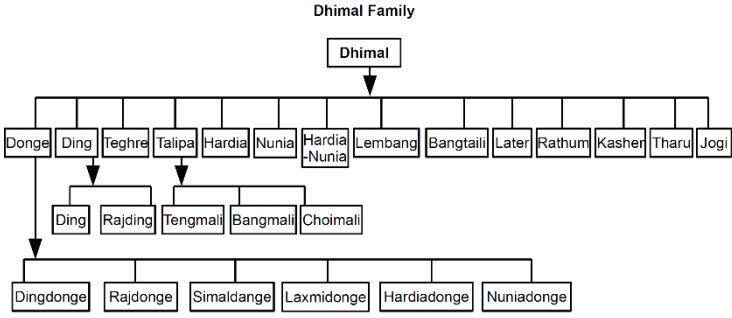
Some claim that Himel is the source of the word Dhimal. The Dhimals' ancestors are the Kirat Limbu of the hills, who later traveled and settled in the plains. This assertion is supported by cultural evidence.

The first thing to know about Dhimal is that he is Kirat. Limbu and Dhimal are said to be brothers in legend. Dhimal and Kirat Limbu cultures are comparable.

According to legend, the two Kirat brothers were the first to arrive at Kashi Ganga. One of the brothers became ill on the way back and could not walk. As a result, a brother remained in the Plain Terai land. The only elder brother was able to scale the mountain. The proverb is famous in Nepal, Assam, and Burma. Divas suggest that the events in this narrative may have occurred before AD (Diwasa et al., 1973).

Until 1970 Vikram Samvat, these Dhimals lived a nomadic life in the Terai. After living in one place for

four to five years, they moved to another area and settled in the forest. The malaria disease gradually became controlled after the Nepal government launched the malaria eradication campaign in the Tarai in 2021 Vikram Samvat.



(Dhimal, 2019)

Figure 33 Kirat Limbu surnames are also heard as corruption in the Dhimal community.

In addition, the Dhimal people started living in one place only after constructing the East-West Highway. They live in Morang and Jhapa, between the Koshi and Mechi rivers. They are spread to Sunsari, Ilam, West Bengal and Assam (Diwasa, et al., 1973).

According to Kirat history, Thangdawa's descendants have expanded over the Terai, including Dhimal, Tharu, Meche, Koche, and others, from the ten brothers and sons of Kirat Ingba (Mabohang & Dhungel, 1990). Thangdawa and Dhikompa's descendants are the Dhimal families, ancestry indicated.

Their language is a member of the Tibeto-Burman language family. However, they use the Devanagari script to write today.

Their faith is known as 'Dhimal Dharma.' These are animistic-Shamanistic tribes who worship nature and soul. They worship the forest, the moon, the sun, the river, the stone, the soil, the dead soul, the ancient Thakur Warang, Lakshmi Berang, the Maharaja, and other deities. When harvests and fruits ripen, they worship Nuwangi puja.

Dhimal has the following surnames or sub-clans: Donge, Ding, Teghre, Talipa, Hardia, Nunia, Hardia Nunia, Lembang, Badtaili, Later, Rathum, Kasher, Tharu, and Jogi. Dingdonge, Rajdonge, and Simaldonge are sub-clans of the Dhimal Donge family. Dingo and Rajdinge are sub-clans of the Dingo family. Similarly, the Talia family has Teimali, Bangamali, and Chaimali subclans (Dhimal, 2019).

Marriage takes place exclusively between certain sub-clans, not within them.

Based on the genealogy, Dhimal surnames have reflected Nembang (Lembang) and Kashi Limbu branches (Kaser).

Dhandhange Puja

In the Dhimal community, it is customary to worship the land, Lakshmi Birang, Chaumaji, and Maharaja Than, and take vows.

They make vows for their children's happiness, peace, and procreation. There is a tradition of taking vows after fulfilling a wish. In Maharajthan, they sacrifice goats, pigeons, pigs, ducks, and chickens

while taking vows. They hold a fair on the day of worship in the local village.

In the Dhimal clan, this day is considered an auspicious day. There is a custom of a collective wedding on that day. The boy and the girl get married by looking at each other at the fair.

At the local fair, they play Chyabrung drums. Women wear Petani and other costumes.

Dhandhange worship is the worship of the Maharaja of the Dhimal tribe. According to the elders, this tradition has continued for a long time.

Every village holds a fair on that day. Dhimals from Jhapa and Morang assemble in their respective villages to worship. Dhimals have held a Dhandhange in the Pathari Shanishchare of Morang since 1970 Vikram Samvat. They have a Chyabrung dancing competition at the festival (Kafle, 2018). After doing Dhandhange Maharaja puja, they believe crops will grow well in the village.

Dhandhange worship of the Dhimal ethnic group and Tungdunge's worship of the Samba ethnic group are comparable. For example, Dhimal worships the parent god Maharaja as a deity and requests his blessings. Similarly, it is common in Samba Kirat Limbu to revere his patriarch, Tungdunge and seek favors.

Moreover, to celebrate patriarchy, the Dhimal and Samba tribes perform their traditional instrument, the Chyabrung. As a result, these two terms, Dhandhange and Tungdunge, share phonological similarities on the one hand and religious beliefs on the other.

Dhimal's family name included the Kasher and Lembang clans. This ancestry suggests that the ancestors of the Kashi dynasty Kirat Limbu, Nembang Limbu, Dhimal's Kasher clan, and Lembang are all related. This point is supported by the proverb "Limbu Dhimal Daju-Bhai."

This proverb demonstrates how the Kirat Limbu of the Kashi dynasty formed their existence, culture, and identity due to being divided by the Terai's topography and hills.

The Kokohang king of Koshi Baraha is claimed to have inspired Samba Limbu's 'Tungdunge' Mundhum. Tungdunge was from the Koshi Baraha area. Tungdunge, according to Mundhum, walked uphill while his father and brothers went downhill.

The Tungdunge brothers got parts and blessings from the Kokohang king before entering the Plains Madesh. Tungdunge, the youngest son, was late coming from the Arun-Varun area to distribute seeds, according to Mundhum. He also requested a share and a benediction from the king. After obtaining parts and blessings from the king, he ascended from the Koshi Baraha region to the hills.



Figure 34 The Chyabrung drum, played by the Dhimal community in Morang's rural areas during festivals & celebrations, resembles the 'Ke' instrument of Limbu. Purbelineews is credited in the photo.

Tundunge traveled through the Arun-Varun region and arrived in Mewa Khola. Samba paid his respects and worshiped there. They thrived there, according to Mundhum. As a result, Samba Limbu honors his forefather by remembering the same Tundunge deity.

Based on Tundunge Mundhum, the brothers of Kirat Limbu, at some point in time, were divided from the Koshi Baraha region into Plains Madesh and hills.

Today the linguistic and cultural essence of Tundunge seems comparable with Dhangdhange. Samba and Dhimal also have a cultural basis that reflects the character of blood and cultural relations.

The proverb "Dhimal Limbu Dajubhai" is also famous. Thus, the relationship between Dhimal and Limbu, considered brothers, is strongly supported by Maharaja Dhangdhange Pooja and Tundunge Pooja.

6.10 Kirat Magar and Kirat Limbu

After the Chhetri and the Brahman-Khas, the Magar is Nepal's third most populous community. The Magar people are the most numerous of the 59 indigenous tribes. It has its own culture, religion, and language. According to the 2011 census, Nepal's population is 1,877,733, with Magar accounting for 7.3% of the population (CBS, 2011).

The current Gandaki province in Nepal serves as the community's mainland. They have spread throughout Nepal as masons and carpenters because they are competent in stone, wood, and clay. They were well-known in battle because they were a trustworthy and courageous tribe. It is worth noting their participation in the British and Indian armies.

Eastern and Western Magar are the new names for them. They live in different districts of Nepal. They also lived in West Bengal, Sikkim, India, Bhutan, Burma, and Nepal. The languages they speak are called Kham, Kaike, and Dhoot. These are languages of the Mahakirat, or Tibeto-Burman, language family (Nepal Magar, 2022).

The Magars have a vital role to play in Nepal's construction. Magar confidently supported Thakuri, Chhetri, or Gorkhali in battle and government ruling because Thakuri and Kshatriya were formed from this tribe (Bista, 1998). Prof. Bal Krishna Pokhrel, a linguist and historian of the Khas, told this columnist during a conversation (2015) that his ancestor was Magar. This theory is detailed in his dissertation 'History of Khas.' According to this theory, the Brahmin (Aryan) caste descended from the Magar.

There are various intriguing legends concerning the Magar people's origins. According to folklore, two brothers of the Magar ancestors lived at Sim. 'C' Magar was one, and 'Chintu' Magar was the other. 'C' Magar remained in the exact location, while his brother Chintu Magar moved south and settled in Sikkim. People knew them as Sintu, Sati, and Sen. They later waged war in Sikkim with the Bhotia (Tibeto-Burman). Later relocated to Nepal's Simangadh Bara. Finally, they expanded the Magarat dominion to the Bara region (Nepal Magar, 2022).

Another exciting story is about the beginnings of Kham Magar of 18 Magarat. Long ago, their forefathers had four children. They have continued to hunt animals in the forest. However, they split and were unable to assemble.

Over time, the four brothers reared their children and established colonies in all four directions. The children of the eldest brother have become Brahmins. Thakuri Magar is the child of the second brother. Khas Magar is the third brother's offspring. Kami Magar, a younger Magar, has become another Magar (Nepal Magar, 2022). This legend lends credence to the prior allegation that the linguist Pokhrel's forebears were Magars.

Ale, Budhathoki, Gharti, Pun, Rana, and Thapa Magar are members of the Magar family. They are classified into clans and subclans. Balal, Balami, Barhaghari, Sinjali, Bagale (Athghari, Satgahari, Pulami, Darlam, Punwar, Setu, Singe, Rosala), and Kalagah are Thapa Magar sub-clans (Badhcha, Chidi,

Gora, Khan, Malangi). They are also known as the Twelve and Eighteen Magarat clans (Bista, 1972).

Magar is currently a Buddhist, Hindu, and Bon follower. Prolonged connection with the Brahmins and Chhetri influenced their religion and culture in a Hindu-Aryan way. The Magar community has a tradition of honoring Hindu priests and Hindu festivals. Buddhism had an impact on the Magars of the northern region. They follow the Lama's instructions. Buddhists Magar adheres to Buddhist culture. On the other hand, the well-known Magar follows the Animistic-Shamanistic Bon religion, an ancient fundamentalist religion (Nepal Magar, 2022).

From birth to death, Magar culture has a variety of customs. It is common to name a child 'Nwaran' after their birth. They marry the siblings of their paternal and maternal uncles. Kulpuja, or ancestral worship, is one of their most essential practices. They practice Kulpuja by counting every 3, 5, 7, or 9 years (Sapkota, 2012). In memory and honor of the ancestor, it is customary to sacrifice a pig to Chandi Baraha.

Based on the above facts, the account of the Magar people's origin suggests that their ancestor was 'C.' China's ancient history claims that the name China was derived from the sound 'C.' The letter 'C' stands for a country that manufactures silk materials. China was previously known as 'C' on this basis. The linguistic opinion of China, the term China, is derived from this sound.

China is known as Sinyuk in Kirat Mundhum and history. 'Sinyuk' is derived from combining the words

'C' and 'Yung' to signify residing in 'C.' In ancient times, China was known to be the home of Kirat Limbu's progenitor, Sinyuk, and the Magar's ancestor, C. It also demonstrates that Kirat, Limbu, Magar, and others were blood relatives living in 'C' or Sinyuk (China). Linguistics backs up this claim. Kirat Limbu and Kirat Magar speak Tibeto-Burman.

Magar had a population of 1,877,733 or 7.3% in 2011, whereas Limbu had a population of just 387,300 or 1.4%. In terms of numbers, the Magars are in the lead. The Magar people have a broad cultural heritage. However, fundamental traditions such as animism, shamanism (worship of nature), shamanism, and the practice of sacrificing pigs to one's ancestors have persisted. This tradition can also be seen in Kirat Limbu.

In addition, anthropological evidence suggests a blood tie and cultural connection between Kirat Magar and Kirat Limbu ancestors.

Linguists classify the Kirat Limbu and Magar languages as belonging to the Tibeto-Burman family. Mundhum and folklore also support the facts. While living in Sinyuk, the Kirat Limbu and Magar dynasties were one family in China. Evidence suggests that after reaching Simangadh in Nepal, Magar became known as the Sen dynasty. Kirat Rai, Limbu, and Magar descended from the Sen dynasty.

According to those aware of the old culture, the Magar adopted the Bon religion as their ancient original religion. Kirat Limbu bears the same impact as the Bon religion. On the other hand, Kirat Limbu has yet to declare his Bon religion practice openly.

Instead, in the act of uniqueness, the Kirat Limbu community claims their original religion, the Buddhist-Bon religion, or Yuma (Balicki-Denjongpa, 2003; Dutta, 2014; Encyclopaedia Britannica, 2019).

Bon religion originated in Siberia and developed in Central Asia (Halverson, 1998; ginger4766, 2020; Hoffman, 1975; Halverson, Dean C, 1998; Gucciardi, 2017; Stutley, 2003; Bickel, 2000).

Sumer, a Kirat progenitor from Mesopotamia, was influenced by Shiva/ Shaivism (Thulung, 1985). When they landed in Kailash Mansarovar, Shaivism, and Bon religion mingled. The Bon religion influenced Shaivite theology, and the Shaivite religion also influenced the Bon religion. As a result, Shaiv and Bon both made pilgrimages to Kailash Mansarovar. Both religions have an impact on Magar and Limbu.

6.11 Kirat and Khasarat Ancestral Relationship

Scholars have found a strong link between Kirat's ancestor Marut and Khas's ancestor Marut (Thulung, 1985). Kirat and Khas came from the Kyrgyz mountains together. Then, Khas' ancestors traveled to Khasagar, also known as Kashgar. This region belongs to Russia and China. From there, they ultimately made their way to Nepal. As a result, they were given the name Khas.

Kirat and Khas have coexisted peacefully for over 3000 years. Until recently, they used to bring up marriage dealings. The Khas tribe migrated away from Kirat after becoming a Kshatriya caste (Tagadhari) under Hindu influence. The fundamental

cultural difference between the two is that Khas values motherhood while Kirat values patriarchy. As a result, Kirat regards Shiva as a deity.

Khas, like Kirat, was accorded Kshatriya status in the past. According to historian Narad Muni Thulung, Khas are the seven surnames Dani, Bista, Bania, Karki, Basnet, Khadka, and Adhikari. Bista and Adhikari were among them who became Brahmins. However, Karki, Basnet, and Khadka have yet to become Brahmins (Thulung, 1985).

Balachandra Sharma, a lexicographer, coined Khasrat as a synonym for Khas land (Sapkota, 1962). Agam Singh Giri, a prominent Nepali writer, has defined Nepali, Gurkha, and Kirant as synonyms (Basnet, 1970). Bal Krishna Pokhrel, a comparative linguist, regards Nepali as a system and Khas, Kirat, Langali, Tung ganna, and others as organs. Linguist Pokharel claims that there is a lineage between Kirat and Khas.

Pokharel, a linguist, conducted a comprehensive study of the Khas tribe's historical, linguistic, social, and cultural features, including Khasan, Magarat, Kirat, Nepal, India, and Mesopotamia, regarded as the mother of human civilization. Kirat (Kir) and Khas (Gis) were Kashi people who believed in goats in Egypt's remote past. After reaching the Central Asian mountains of Kyrgyzstan during the Hittite period, the Kashi peoples were separated into Kyr (Kir) and Gyz (Gaz/ Khas) (Pokhrel, 1998).

Kir (or Kin means horse) was affected by Ashwin (Horse-folk) over time, and they were dubbed Kirat. Gyz (or Gyz/ Guz means elephant), on the other

hand, was moved by the elephant's faith. So when Kir crossed the mountain from Central Asia to Armenia, he abandoned the Ashwin religion and became a half-horse (Kinnar). Kirat's Kurdish siblings live in Iran, Iraq, Turkey, and Azerbaijan (Pokhrel, 1998).

According to the linguist Pokhrel, all Kirats belonged to the Kashi tribe before the Lepmu (Ley Amu) of the Saihik (Lion) tribe. Kirat is a tribe that recalls and is proud to be a part of Kashi (Chag) Goth. Under the influence of Kashi (goat), the goat was their Totem in those Kirats. The Kirat adage is so strong that some Kirats forbid eating goat meat (Taboo). In the Khas tribe, the Kashi effect is nearly extinct. They believe that seeing a goat in a dream is a sign of a ghost (Pokhrel, 1998).

Linguist Pokharel believes the day has arrived when every face with a flat nose is not Kirat without a lineage relationship. However, he considers Limbu, Rai, Yakkha, Sunuwar, and Hayu Kirat members. Tung ganna is also used to refer to Newar, Tamang, Gurung, and Tharu. Pokharel, a linguist, believed that Magar, Thami, Chepang, Lapche, Kusunda, and Raji are Langali. He emphasizes that Khas and Kirat share ancestors and that Khas and Langali have been related since immemorial (Pokhrel, 1998).

In his book 'History of the Khas Caste,' author and researcher Bal Krishna Pokharel criticized Kin for refusing to identify as Khas because of their inferiority. However, a critical sentence appears abstract in the book: "In today's world, there are no pure races in any part of the world, but races are now being identified based on their mother tongue."

Pokharel, a linguist, uses the worldwide ethnic rivalry as an example: "In Nepali, the word 'Tharu' is synonymous with insult." 'Hindavi' (Hindu) means 'bandit' in Persian. Asura signifies God in Nivehe (Shonitpur), and Dev implies a monster. The phrasing of numerous phrases used in West Asia and Southeast Asia is not consistent.

The study, done over forty years by linguist Pokhrel, raises critical highlights. Today, the linguist Pokharel has taught Nepalis the Nepali language and established the Khas caste. He has also aided in studying Kirat's history due to this procedure. As a result, linguist Pokhrel will be remembered fondly by Nepali linguistics and history.

I am presenting Kirat historian Iman Singh Chemchong's claim that linguist Pokharel has bolstered the Kirat Khas idea.

According to historian Iman Singh Chemjong, the current Kirat region used to be called Kirat Desh historically. Around 4000 BC, when King Sneferu of Egypt erected the first pyramid in his land, two sophisticated races lived in the northern plains of the Persian Gulf (today, Iraq/Iran). The people who lived in the plains of the north were known as the Akkad dynasty.

Those in the southern plains were known as the Sumer dynasty. They had their city and king. The Sumers were also known as the Mongols during the time. Sumers pioneered cultivation by damming the river. The Sumers used a script to write down. They communicated by elevating the stone and writing letters on the inscription.

The Sumer and Akkad tribes were at odds with one another. After being defeated in the war, the Sumerians fled to another region instead to become enslaved. A substantial branch of the Sumer-Mongol movement arrived in China during this period, establishing a solid Chinese state about 3000 BC. Another Sumer/ Mongol branch survived and went to the Ganga Plain via Kabul and Punjab. For several centuries, that family dwelt in Kashi Ganga. Arya later addressed these Sumers/ Mongols through Kirat in their literature.

It is crucial to mention an intriguing truth about the historian Chemjong here. He claims the Kurds, Kirats, and Khas of Afghanistan sprung from the same Sumer/ Kirat dynasty (Chemjong, 2003a).

The Sumer dynasty arrived in Kabul and settled there, according to a Kirat legend. They did not believe in Hinduism or Islam at the time. Lale Hang was the Sumer family's eldest brother. He went down to Ganga Maidan to see if it was habitable. The eldest brother proceeded to Ganga Maidan, leaving the others in Kabul. When he arrived at Ganga Maidan, he decided to stay and began living there. His company froze on the Ganges plains, but no one returned to Kabul to invite their relatives. After many generations of residing in the Ganga Maidan, they moved to the Himalayas. They eventually became Hindus, Khas, and Gurkhas (Chemjong, 2003a).

The Sumer dynasty in Kabul was declining. The Pathans of Afghanistan conquered them and converted them to Islam. As a result, Afghanistan is home to thousands of them. Hazare refers to Gorkhali

as Kakaji or Chachaji (Chemjong, 2003a). History proves lineage from this, not only for Kirat and Khas but also for thousands of Afghans.

Sumer/ Kirat came to Nepal from three directions and got mixed, according to Kirat's Sasi Mundhum:

1. The Kashi dynasty Khambongba Kirat was the first to arrive before the Dwapar era. They settled in the Himalayas in the highlands and lowlands. The Mahabharat has recorded Kirat Desh in the texts.

2. The Tangsangba/ Taisian who came to Nepal from Eastward were called Mongols and mixed into the Kirat dynasty.

3. The Munafen and Lhasa dynasties came from the North. They were Chinese and Bhote/ Bhoteli (Tibet/ Maden).

Thus, Kirat contained a blood mixture. Some of the Kirats described above coming from the west joined Khas. These are the Kashigotras (Chemjong, 2003a).

Khambongba Kirat founded Kirat Desh, according to history. These Khambongba are also called Bhuimfutta. In the sixth century, the Kirat nation dissolved, and they formed ten Limbuwan states. The Lhasa people have already entered the Limbuwan formation. As a result, Limbuwans began a strategic movement upon the arrival of Lhasa Gotra. The Lhasa Gotra Kirat Limbu extended to Sunkoshi East, Tista West, and South Morang Kankai in the 7th century.

Maranghang, a Tibetan invader, deliberated on a battle strategy. In the seventh century, he attacked Nepal from Tibet. Maranghang had sent a spy inside Limbuwan with Lhasagotre to preach Buddhism. For

the first time, Maranghang separated Limbuwan into Lhasagotre and Kashigotre (Chemjong, 1974, 2003a).

Maranghang invaded Kirat Limbuwan in the 7th century with a Tibetan army's help supporting Shrangchang Gampo after Anshuburman's death (640 AD). The Lhasagotre Limbu people of Kirat Limbuwan were on the offensive then. As a result, the feudal monarchs of Kirat Limbuwan were forced to slander in front of Tibetan rivals.

Maranghang expanded the Kirat Limbuwan empire to Mithila in the south, Songdokpu Hills in the east, Hathuda Hills in the west, and Khampajong in the North. Under Khampajong, he established Radok, the summer palace, and Sangadhi (Sanguri, Dhankuta), the winter capital. In the state, he promoted Buddhism (Chemjong, 1974, 2003a, 2003b). Thus, in the seventh century, a strategic conflict erupted between Kashigotre and Lhasagotre Kirat Limbu for the first time in Kirat's history.

'Rong' is another name for Kirat Lepcha. They entered Eastern Nepal from three directions, according to Kirat history. Aramu, a Syrian indigenous, led the first group. Later, they arrived in Elam/ Elamu/ Elamite, southern Persia. They then traveled to Eastern Nepal. They named their settlement Ilam in honor of a distant ancestor. They coined Ilam after an ancestor's memory in the current Ilam district. 'E' stands for the turn in Kirat Limbu, and 'Lam' stands for the turning road. The historical significance of Elamite in naming Ilam, primarily Kirat Lepcha, cannot be contested (Chemjong, 1974, 2003a, 2003b).

The second group of Lepchas arrived in Eastern Nepal from Kham, Sichuan Province, China. Rong Lepcha, a member of the third Lepcha tribe, had traveled from the Yunnan region in southern China to Eastern Nepal via Burma in quest of his relatives. According to Kirat history, Nam Maw, Tai Tembe, and Gam Tembe are the Makwan dynasty names. Bahing Rai of Khambuwan is his closest blood relative.

The Lepcha group of Elamite Kirat migrated from West Asia to Eastern Nepal and Sikkim via China, Tibet, and Burma. Because their entry sites into Nepal were China and Tibet, respectively, their distinguishing place was Lhasagotre. However, Lepcha's and Kashigotre Kirat's ancestry came from West Asia (Chemjong, 1974, 2003a, 2003b, Pokhrel, 1998).

So far, the basis for linking Kirat and Khas's blood has been discussed. Let us look at the relationship between Brahmins and Shudras (Dalits). This instance will help people understand the process of caste formation, which is common in our society. The Kirat family includes the Sunuwar community. Their physical structure and culture are visually similar to the Kirat community.

The Kullu valley in the Indian Himalayas, according to linguist Bal Krishna Pokhrel, still appears to be pronouncing the clan's name. Even after hearing from Kulu, the Kul (Gul) clan could not hide their identity dog (Kattike/ Katho), according to a linguistic study (Kunu). Shak Gana and Kapil Gana took power from Katyuri and Kulinda long ago. Katyuri and Kulinda

incurred significant losses as a result. Then one group moved north, forming Gelal (Brahmin).

On the other hand, another group (Shudra/ Dalits) became untouchable working-class enslaved people. The third group changed its name to Kirat Sunuwar to save its reputation. The Sunuwar founded the Kirat Sunuwar dynasty, assimilating into the Kirat community. For an extended period, their ancestors influenced Mansarovar by associating with Langaraj (Nagraj) (Pokhrel, 1998).

In this sense, the fulcrum of reign and power demonstrates how much social status, such as caste and ethnicity, varies. Kullu/ Gul/ Shunu Brahmins, Kirats, and Kshudras are up to date in our society.

While raising the topic of Kirat Sunuwar, let us also explore the foundation for confirming the facts. Kirat Sunuwar does not consider himself Rai, even though he calls himself Kirat. They are linguistically comparable to Rumdali Rai (Bahing), Thulung, and Umbule. Sunkoshi and Sunsari got names due to the Sunuwar community's ethnic preponderance. As a result, Kirat Sunuwar has contributed to developing Nepalese toponyms (Pokhrel, 1998).

Linguist Pokharel says that Danuwar and Kusuwar, another Kirat member, are Sunuwar's descendants or uprooted ethnic groupings like Sunuwar. Danuwar of Saptari claims to be the bearer of the Janai thread. They are proud of their horsemanship religion, evidenced by the holy Janai wrapped around their necks.

Remember that Kirat's faith was also linked to the horse when he lived in West Asia. Even if others

regard Danuwar as a demon, according to linguist Pokhrel, they are Royal priest Rajarshi for themselves (Pokhrel, 1998).

Within the Kirat community, there are numerous expressions of ethnic pride. For example, in Kirat Dhimal, Brahmins with thread Janai are also present. According to a study of the Dhimal ethnic group in Jhapa, the population is of three classes: Brahmin Dhimals, alcohol-using Matuwali Dhimals, and general servant Dhimals (Regmi, 1991).

This evidence suggests that Kirats, Brahmins, Kshatriyas, and Dalits descended from Kirat ancestors. Within the Kirat community, thread-wearing Tagadhari groups still exist. These people have not come out openly for social, political, and strategic reasons. Tagadhari Kirats make up a small percentage of the population.

However, the Shaivite influence on Kirat can be attributed because it has deep roots dating back to the time before the Vedic period.

By examining this, linguist Bal Krishna Pokharel wrote the book 'History of Khas Jati.' I have summarized and highlighted a few of his ideas in this article.

In a nutshell, the history of Kirat will only be evident by studying the history of Kirat's brother Khas and his land Khasan, as well as Mesopotamia's distant past.

6.12 Greek Mythology and Saksak Mundhum.

Mundhum has been speaking for thousands of years.

The Kirat king Sirijunga gathered Mundhum and published it in Kirat script for the first time in the ninth century. Teangsi Sen Thebe collected and published the second edition of Mundhum in the eighteenth century (Tumbahang, 2013).

In the twentieth century, Lalsor Sendang collected the Kirat Mundhum in Sikkim (Marohang, 2019). Iman Singh Chemjong published the Kirat Mundhum for the first time in Nepali and Devnagari script in 1961.

Scholars estimate that the composition of Mundhum's Genesis began between 3000 and 4000 BC and continued between the twelfth and eighteenth centuries based on its elements and themes (Kandangwa, 2018). Based on available information, Mundhum developed roughly 5-6 thousand years ago.

In Kirat Limbu Mundhum, Tagera Ningwabhu Mang imagined the creation of man. He tasked Porokmi Yamphami with developing man. Porokmi Yamphami initially made a gold man idol. He called out to the model but received no response. Then he constructed a silver man and called again, but he did not respond. Porokmi Yamphami became astonished.

She sought guidance from the almighty once more. Then he fashioned a guy's statue out of the ashes and poops and summoned it. Amazing! A man's figure made of ashes, water from the sky, and bird

droppings replied, "Yes." Porokmi Yamphami God was astounded.

Idols made of gold and silver couldn't speak. But dung and ashes made the models function. Tagera Ningwabhu Mang felt depressed when he saw a manufacturer of excrement and ashes. He muttered and spat—the man disputed with the maker. When the Mang God spit on man's head, he immediately bowed, collapsed, and perished (Chemjong, 2003c, 2003d).

In Greek mythology, the Titans constructed a man of gold under the guidance of the Creator Cronos, but he was unable to meet the demands of humanity. Then Titan created a man of silver, but the man of silver also turned out wicked. He disobeyed the Creator God. Then Zeus created a bronze man, but he battled much more. The bronze ones also did not operate (Pokhrel, 1998).

After forming a man, there is a context in Kirat Mundhum (Chemjong, 2003c, 2003d) that the one who talked to them fought with the maker. Greek mythology also pictured this occurrence as a fight with the Creator.

The framework in which humans in the Mundhum and Greek tales dispute the Creator is similar.

Let us relate Kirat Mundhum to Greek mythology. Mundhum has spoken symbolically about man's creation. Greek mythology is a chaotic mess mirrored in Mundhum's genesis. According to Kirat legend, man is made of ashes and bird droppings after gold and silver.

The bronze man did not work in Greek mythology either. According to the linguist's research, these people are half-gods who were murdered in the battles of Troy and Thebes and who are Kirat's ancestors.

Devasur Sangram is mentioned in Hindu texts. According to Ancient Bon's philosophy, the earth has a divine and a wicked aspect. As a result, ancient literature and philosophy allude to an earlier epic struggle. Mundhum, or Greek mythology, represents the start of human existence following a catastrophic war. According to analysis, the Kirat split from the Greeks after the first Devasur war Mahasangrama in West Asia. It is easy to assume they are heading east and northeast from West Asia.

A comment made by linguist Bal Krishna Pokhrel deserves special attention. According to him, taking mythology in words puts us in a bind; hence we can only determine the true meaning of mythology from its satire and metaphor (Pokhrel, 1998).

Within mythology, there are significant parallels between Kirat Mundhum and Greek myths. Kirat Limbu's Mundhum describes the metals depicted in Greek mythology. In legend, both the story and the phenomenon are fundamentally similar. There is a narrative in Greek mythology about a guy made of gold, silver, bronze, Unknown, and iron, whereas there is one in Mundhum about a man constructed of gold, silver, and bird feces mixed with ashes.

There is a description of a bronze man object in Greek mythology. However, Kirat Mundhum provides the details of the unknown manufactured man. It is

comparable to the man-creation in Mundhum, which is formed from a mixture of clay, bird excreta, and ashes.

The critical thing to remember here is that if the Greece and Kirat ancestors are the same, the Kirat ancestor must have been separated from Greece during the Bronze Age because the bronze man is not mentioned in Kirat Mundhum.

It is also worth noting that in the Mundhum and Greek mythology, man is claimed to have fought the Creator. After a battle or a war near the end of the story, it is natural to assume that groups of people have separated and gone somewhere else. According to Kirat history, Kirat forefathers traveled to the east from Mesopotamia, Babylonia, and Persia, with some going to China, Tibet, and others to the Gangetic Plain.

According to Mundhum, man was created from waste, specifically bird dung and ash. These are allegorical expressions, not general meanings. This tale satirizes the human race's insignificance after a battle. The reference to the Devasura Sangram war in the Vedas and the vision of the origin of human creation from Bon's religion's gods and demons point to the mythology of Genesis.

The absence of a bronze man in Mundhum and the description of the bronze man in the Greek myth can be inferred from the Greek and Kirat ancestors in the Bronze Age (4000 BC to 1200 BC). Because the Greek myth also mentions iron man. The Iron Age dates back to 1500 BC. According to linguists, the metal described in the myth refers to race and age.

Therefore, we can analyze that the two humans were separated from the Bronze Kasa yuga to the Iron Age.

Furthermore, we can compare the meaning of the bronze and iron metal or age in the two myths with history; it is natural to see some differences in myths based on hearing and recalling tradition.

Some scholars argue that Kirat Mundhum should not be compared to Greek mythology. That is because they do not believe Kirat is related to Greece or Mesopotamia. For instance, this genre's author Jash Raj Subba argues that Mundhum shouldn't be compared to the Greek Genesis story because Mundhum is the sole of the Limbu people (Subba, 2005).

However, historian Iman Singh Chemjong claims in Kirat history that the Greek genesis influenced the whole story of Kirat Mundhum. This writer agrees with historian Iman Singh Chemjong in this dispute because all other evidence supports this notion.

The ancient history of Kirat Limbu began in Kushdesh (Africa), Mesopotamia (Thulung, 1985). Besides, Kirat ancestors also had relations with Greece.

As a result, Mundhum and Greek mythology have become comparable. After Greece, Kirat's ancestors came to Sapta Sindhu via Mesopotamia. Then, some Kirat ancestors reached Tibet in China.

Later, a Kirat ancestor, Kashigotre Ganga, came to Nepal from Kashi. Finally, Kirat entered Nepal from China and Tibet in the name of Kirat Lhasagotre and established himself in Limbuwan.

6.13 An Appraisal of Munatembe

Munatembe is regarded as a primitive location in Kirat Mundhum. Munatembe is the origin of Mundhum, where Kirat Limbu was born. People have accepted the existence of a deity when chanting Munatembe at the start of Mundhum.

It sounds even worse to mention that people invented gods after failing to discover the secrets of life and the universe. People sometimes have agnostic thoughts because the creator is entrusted with all the secrets. Let's wait to get into that more philosophical question right now.

Anthropologists have discovered evidence of a god envisioning 14,000 years ago in the Middle East (Armstrong, 2003). Mundhum's composition, on the other hand, is pretty old. Mundhum's idea of man's creation might be found in West Asia or the Middle East. Let us now consider the significance of Munatembe in terms of anthropology, history, and language, not just in Mundhum.

Where was Munatembe located? Different thoughts emerge as a result of this investigation. Historian Iman Singh Chemjong refers to ancient Persia as Mundhumi Munatembe (Chemjong, 2003d). Another writer claimed Munatembe's current geography in southern China (Menyangbo, nd).

Chabegu Limbu believed Munatembe was in Taklamakan in China. The Taklamakan is a Gobi desert in Central Asia bordered on the west by Taishan and the Pamir Mountains, on the south by the Karakoram Mountains, and on the east by Kunlun and Mongolia. The river originates there, goes

northwest, and empties into Manasarovar (Mansarovar) Lake (SenChobegu, 2007).

As a result, there are numerous ideas about Munatembé's existence.

Mundhum has also led to the discovery of Munatembé. The locality has an impact on Mundhum. The Panchthar Chyangthapu, for example, is considered the Munatembé of the Yonghang line by the Yonghang genealogy (Yonghang, 2011). It is worth noting that the Yonghang genealogy refers to Chyangthapu as Munatembé, their ancestral homeland.

Mundhum, whether heard or read, cannot be described as the origin of all Limbu people. Remember that Mundhum represents Mangena Yak and connects the ethnic origins to Munatembé, the human heritage. It should be interpreted in a symbolic sense.

Indigenous writers Tumbahang and Mabuhang have been writing based on localism by capturing indigenous Mundhum and have established the origin of Kirat Limbu inside Limbuwan. Tumbahang refers to Munatembé as Mujingna Kheyongna is Pippudham Taplejung in indigenous Mundhum. Taplejung, Panchthar, and Tehrathum have all been identified as Mundhumi sites, including Munatembé (Tumbahang, 2011, pp. 24-25; Mabuhang, 2012).

It is important to remember that while this ethnography provides qualitative ethnic information, it cannot be generalized (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015; UKEssays, 2018). Local Mundhum generalization occurs when a

researcher studies without recognizing this constraint of species description. As a result, there needs to be more clarity in the community.

Kirat Rai Limbu considers their ancestral place of clan origin, Munatembe, Mangena Yak, to be their origin in Mundhum. According to the genealogy, the Munatembe of Yonghang, for example, is the Panchthar, Changthapu (Yonghang, 2011). As a result, each clan of Kirat has its Munatembe in the description.

Kirat from Persia and Tarim Plain from Central Asia China, Mongol (Tangsangba) brothers from the north are the forefathers of Dev, Das, and Dasyu Kirat in Sapta Sindhu. Their conflict with Aryan unfolded in stages. First, Arya, Kirat, and Mongol blood were combined (Thulung, 1985; Chemjong, 2003b). The majority of those tribes then entered Nepal from the west.

Munatembe was regarded as their forefather after reaching Sinyuk (China) in Mundhum. Munatembe Kirat was a well-known location before the Mongol Empire was established in China (Central Asia).

Linguist Bal Krishna Pokhrel's claim that Munatembe existed before Yakthung's ancestors arrived in Sinyuk (China) cannot be refuted. At the same time, the historian Iman Singh Chemjong's facts seem plausible.

According to Father Gassef's writings from 1769, Nepal's mountainous region was initially known as Kirat Desh. According to his texts, there is no indication that Kirat originated in Nepal. Based on

their history, religion, culture, language, and conduct, they have arrived from elsewhere.

Similarly, Professor Robinson stated that certain Kashi dynasty members invaded India from Africa (Kushdesh). Following that, some parties made their way to Arab-Shinar Persia and Babylon. These were Kirat's forefathers (Chemjong, 1961).

The Hindu scripture 'Yoginitantra' mentions the origin of Kirat as well. According to the Scripture, "Kankati, a beautiful girl got married to Mahadev who came from Kush Dwip, and gave birth to a son. He was a hunter, a meat-eater, continually hunting in the forest because of the season. Kirat was his nickname" (Shrestha, 1985). Remember that in ancient times, Africa was known as Kushdesh.

Kirat's ancestors originated in Africa based on linguistics, genetics, excavation, history, and literature. On this basis, it has been hypothesized that the land left by the ancestors of Mundhumian Munatembe Lepmu, who arrived in Sinyuk (China), could be the African country Libya or the Middle Eastern country Lebanon.

In Conclusion, the Mundhumian term Munatembe is regarded as the location of human origin. Anthropologists must have visited the location. A conflict exists between presenting and comprehending a place of humankind's birth or a particular community. It has been discovered that the anthropological veracity of the Munatembe myth that local and ethnic communities have promoted is unproven.

According to scholars, Mundhum was primarily written by Shamans or poets between the 13th and 18th centuries.

Iman Singh Chemjong and the linguist Pokharel gave all the facts and anthropological facts in their account of the Kirat. To project Mundhumian Munatembe, linguist Balkrishna Pokharel and historians Imansingh Chemjong and Naradmuni Thulung have been linked to Kushdesh, Mesopotamia, Elam, and Sumer.

According to this author's most recent research, the Munatembe can be found in Libya, Sudan, Lebanon, and Greece (Subba, 2019).

6.14 Lepmu

Linguistics has identified the Lepmu people as the Kirat ancestor.

The Lepmu people were the founders of Kirat Limbu, according to linguist Balakrishna Pokhrel (1998). When the Lepmu people moved to Hayes land from Kyrgyzstan, they became Nair's opponents against Horse believer Ashwin. They were known as Manu (Manyu). From Elam to Armenia, the Manu spread.

Under the influence of these Manu, the Lepmu people of Elam shifted their worship from lion to Naire-Lion or Nri-Singha. Kinnar was their name. In the Kinnar people's worship, they arrived in three stages: goat, horse, and half-horse. Pokhrel, a linguist, believes that the Leo feeling brought by the Lepmu from Libya and Lebanon differs from Kir or Kirat's original feeling. Pokhrel, on the other hand,

assigns the Libyan-born lion (Ley) faith to the ancestors of the Arab and Lepmu races.

As they got closer to Zagros, the two groups broke apart. Once upon a time, Ah-Ley embraced Amu's sentiments and transformed himself into Lepmu. 'Ley-amu' is derived from the Lepmu word, also the name of Kirat Limbu's ancestor. Another ethnic group came to be known as Arabs. Their ancestors were called 'Ah-Ley-Amu' (Ahlamu). As a result, the sources of Lepmu (Limbu) and Arab people are the same (Pokhrel, 1998).

Linguist Pokharel elaborated on the emotional growth process. According to him, the lion faith believer's (Ley-Amu or Leb-Amu) influence on the Lepmu people of Elam resulted in the creation of the Nri-Singha feeling. There Lepmu encountered the Manus of Nairi. Following then, Narasimha worship flourished in Lepmu.

Dundubhi or Lulluvi evolved from the Narasimha emotion. Lul is still in Nepal, but Lur is still in Luristan, Iran. The Lepmus competed with Kashi (ancestor of Khas, Kirat) on one side and Kapi (ancestor of Lakhu, Langa, or Magar) in the lion worshipers' country Elam. They all left Kyrgyzstan at the same time and headed east. Kurds are relatives of Kirat, Kir, and Kinner. They live in Iran, Iraq, Turkey, and Azerbaijan (Pokhrel, 1998).

Kir and Gis were the same ethnic group as Central Asia, according to linguist Pokhrel (1998). Mount Kyrgyz continues to be a witness. Both tribes were part of the Kashi community. Kir (akin to Russell Kunyu) and Gis Ashwin owe their success to Ashwin's

influence (Horse-folk). The Giz (Elephant-folk) of elephants evolved later in the Hittite period, whereas the Kir (Kirat) remained the horse faith.

Like Giz (Kashi), Kirat left the Ashwin (Horse) religion. Before reaching Armenia, Kir (horse) became Kinnar (half-horse) on the route to the mountains. Kinnar's descendants are in Iran, Iraq, Turkey, and possibly Azerbaijan (Kir). Due to the influence of their Kashi faith, the Kirats of the Kashi tribe in Nepal have never eaten goat flesh.

The Kirat was in charge of relaying military (Lion) attitudes. Similarly, the Magar's Kapi forebears, called Laksh, Raksha, or Lass, founded the Lhasa tribe (Pokhrel, 1998).

The linguist Pokhrel's statement is backed by the 'Out of Africa Model' (University of Cambridge, 2007). According to the research, modern human migration has extended from Africa to the Middle East, Central Asia, Europe, South Asia, East Asia, Australia, and America.

Based on language genetics and investigations, the Sino-Tibetan language family emerged in the Chinese province of Sichuan. In the Yellow River region, between 5500 and 2700 BC, the Tibeto-Burman language was created. This linguistic family group went from eastern Xinchuan between 3900 and 1800 BC. Finally, in 2500-1700 BC, a river branch reached the Kashmir region of Sapta Sindhu, traveling through China's northeastern Tarim basin (VanDriem, 2005).

6.15 Origin Sites for Mundhum

In Kirat Mundhum, there is a genesis myth. In the Kirat Limbu language, a variant of it is spoken. Kirat Limbu belongs to the Tibeto-Burman language family, classified as Sino-Tibetan. Linguists believe the language originated in China's Sichuan area.

The linguistic study also tracks the journey of speakers of this language. It will throw light on the road taken by linguistics. Kirat forefathers have migrated from West Asia, Persia to Central Asia Taklamakan, and Assam to Kham Sichuan. The Kirat people first spoke the Tibeto-Burman language family in China's Sichuan province. When the party landed in China (Sinyuk), Mundhum claims they remembered their ancestral home in Munatembé.

The human journey carried on unabated. According to the details of Mundhum, the composition originated in China, Central Asia, and Sapta Sindhu. During the ancient Silk Age, China was famous for weaving cloth. Mundhum has that image in Yuma's Mundhum narrative, which she taught her to weave.

I am adding to the evidence of Inner Mongolia that may represent the culture of a particular ethnicity of Central Asia, Taklamakan of Mundhum's development. The author wishes to acknowledge a Chinese television program as a source. China is now located in Central Asia, thanks to Inner Mongolia. A documentary on Chinese television provided cultural knowledge (CGTN Documentary, August 2019).

The footage shows a priest bowing to the bridegroom at a recent cultural wedding. There were significant left and right Tridents or Trishul buried on

the Guru's throne (Beijing Transheng Audiovisual Publishing House of Science and Technology, 2019). The Trishul is a famous Mahadev Shiva emblem. It represents the Shaivite faith. Mahadev Shiva's Trishul appears to be a traditional sign-in in Inner Mongolia. On the one hand, it tells the story of the hunter-gatherer bow and the Shaivism emblem, the Trishul.

Conch shells are sometimes utilized in wedding rituals. The sound of the conch signals, man. A Google search for Inner Mongolia to learn more about this circumstance calmed my interest.

Bamboo instruments and conch shells are utilized in religious rites by the minority indigenous peoples of Inner Mongolia in China and different devices (Hays, nd). As a result, the Trishul and conch shell of Shiva, the deity of Kirat, are still used by the Mongol peoples of Central Asia.

Thus, Central Asia may have been Mundhum's first creative region. Today's Shaivite symbols and practices discovered in Inner Mongolia give a solid foundation for the claims that Shiva followers Kirat lived in Taklamkan China.

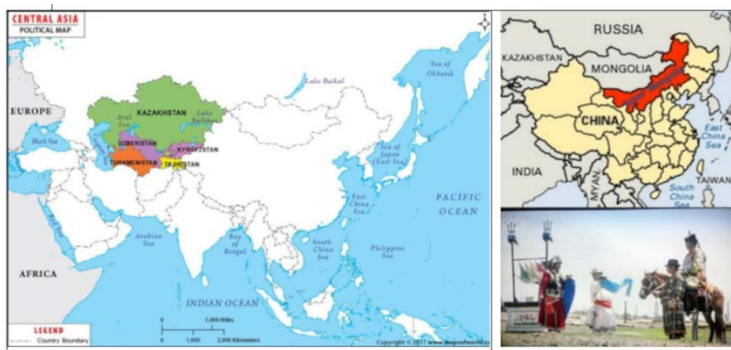


Figure 35 The groom receives a bow during the traditional Mongolian wedding ceremony. The image also features a trident from CGTN TV, Map- Inner Mongolia - Students|Britannica Kids|

According to historians Mabohang and Dhungel (1990), in Hemantabhumi (India), a son of Swayambhu Manu and Satrupa. Munaingba, Thoboingba, and Yoboingba were the Mongols' three sons. However, they decided to scatter their children elsewhere since the Hemantabhumi was too hot.

The Kiratngba family, led by the eldest Munaingba, relocated to the Himalayan region of the Indian subcontinent up to the western boundary. The descendants of the second brother Thoboingba portion moved to Kipu, Russia, by crossing the Himalayas to the north, whence they expanded to China, Lhasa, and northern Mongolia. Thoboingba's children, Chava, Tukpa, and Bhotia, became Chinese.

The younger Yoboingba, on the other hand, crossed the volcanic mountains to the south, becoming the Cochin race in southern Mongolia, Japan, Syria, and Burma and spreading to the southeast (Mabohang & Dhungel, 1990).

According to Mabohang and Dhungel (1990), once the Mongols crossed the border, the son of Munainba, Kiratngba, had ten brothers and sons. Yaktumba, Appliva, Yakkhaba, Lungfeva, Yangfeva, Suhacheppa, Guruppa, Magappa, Thokleppa, and Thangdawa were the ten brothers.

Their family eventually split up during the reign of Kirat King Yalumba. Yaktumba Limbu arose from the Yaktumba. Athapare Rai is Appliva's descendant. Kirat Yakkha are Yakkhaba's descendants. Loharung is Lungpheva's descendant. Similarly, Yangpheva's descendants are Yamphu. Sunuwar, Hayu, and Chepang were all born from Suhacheppa. Again, Gurung descended from the Guruppa, while Magar descended from the Magappa. Thokleppa gave Thakal/ Thokal/ Thakali, and Thangdawa gave Tharu and Danuwar (Mabohang & Dhungel, 1990).

In summary, the Kirat forefathers moved east from Africa through Mesopotamia. Mundhum was thought to have originated in Greece and spread to Central Asia and China. Some Kirat forefathers made their way to China. They remembered their ancestral home, Munatembe, when they came.

Mundhum and Greek mythology are comparable because the myths of the man of gold and silver in Mundhum mythology are also present in Greek mythology and Saksak Mundhum. Therefore, Mundhum is thought to be linked with Greek tales concerning the genesis of humanity.

Mundhum is impacted by several Chinese locations, including Tibet, Sapta Sindhu, Ganga Maidan, and Kirat Limbuwan. It is stated that Sanskrit

literature translated and adopted indigenous Kirat Mundhum literature. On this premise, Kirat Mundhum has also encouraged Sanskrit literature.

According to Kirat history, Saksak Mundhum was conceived before AD and composed between the twelfth and eighteenth centuries. Kirat mythology on genesis is as old as Greece mythology of Genesis.

There is a legend that King Sirijunga wrote some Mundhum in the ninth and tenth centuries. According to anthropologists, Kirat Limbu Mundhum was more composed throughout the time of religion and literary literature production, from the twelfth to the eighteenth century.

Mundhum was impacted by localism after the Kirat Limbu's clans were created in the Kirat Limbuwan kingdom. Mundhum is now hearing the voice of localization loud and clear. Local Mundhum refers to the origin of various Limbu surnames in Kirat Limbuwan. It is due to the old Bon philosophy's influence on Shamans.

Bon religion adheres to animism and shamanism. In animism, mountains, hills, rocks, soil, soul, father, and divinity are all considered local natural objects. Based on this theory, the Shamans Phedangba/ ma, Samba, and Dhami Jhakri established local sites that symbolized Munatembe for their ethnic groups.

6.16 Review of Madhes's definition

Introduction

The Nepalese southern plains are called Aul, Mades, Madhes, and Terai. People from those places are known informally as Madese, Madise, or Madhesi. All of these are instances of public speaking noises.

In the 1970s, the region became engaged in Nepali politics to establish its identity as Madhes and Madhesi. Curiosity grows about the Madhes term with a different meaning than public speaking and how it arose.

Nepal Academy's dictionary defines Madhes: 1. Plains, low terrain devoid of hills and mountains, Terai, Madhes. 2. The official location of the plain is south of the Himalayas and north of the Vindhya Mountains. Similarly, the plain region is east of Kurukshetra and West of Prayag, Madhya Pradesh (Nepal Academy, 2020).

On the one hand, the term specified in the academy comprises geographical aspects of the plains, not the territory of Nepal, but the enormous land of India. On the other hand, this definition has facilitated the political standpoint in separating Nepal's Terai. Were the regions specified by the dictionary part of the same Nepalese Terai area? Curiosity emerges as a consequence.

Let us look up the definition of Madhes in other vocabulary as well. When looking for a vocabulary on the website, one will also encounter Madhes. The term Madhes refers to a Hindu god (Hamariweb, 2010). Similarly, Babinology Vocabulary, another nomenclature vocabulary, defines Madhes as

Mahadev Shiva (Babynology, 2020). Thus, Madhes was ancient Mahadev Shiva's land in the cultural background.

Is the Nepal Academy, the state's official body, accurate in defining territory within its state? Is there a logical basis for recognizing and grasping the geography denoted by the word Madhes in the dictionary, Madhes, between Nepal's Himalayas and India's Vindhyaparvat, as well as between Kuru and Prayag? It does not correspond to reality. Therefore, it is crucial to assess whether or not this definition has a logical basis.

Nepal has a width of about 26-32 kilometres inside the plains between the two mountains specified by the Nepal Academy but covers thousands of kilometres in India (Forestry Nepal, 2022; Britannica, 2009).

Therefore, in searching for Madhes, it is still being determined whether the territory is between Nepal and India according to the definition. To find Madhes, one must go over the plains to Vindhyachal. In other words, the term "Madhes" in India also includes the "Madhes" from Nepal.

After all, why did the Nepal Academy create such an erroneous definition? Why has it yet to be updated in such a long time? The query has arisen. Therefore, it needs to be discussed in detail.

In Indian history and ancient texts, there is no fact that there is any Madhes state or place on the plain between Kurukshetra and Prayag and the Himalayas and Vindhyaparvat. On the contrary, ancient Matsyadesh, Mlechh, and Magadh Desh countries

were in those areas. Yes, Madhes refers to Shiva's sphere of influence.

Comparative Analysis

Matsya Desh, Mleccha Desh, Magadh Desh:

Ethnicity is racial, national, indigenous, religious, linguistic, or cultural origin. It classifies people based on their traditional expression and identification.

On the other hand, race is a narrow phrase that refers to similar physical and biological characteristics (Morin, 2020). Therefore, the Kirat name refers to an ethnicity, not only a racial presentation.

The notable seven Kirat Kingdoms during Mahabharat time, according to Markendey Puran, were Aswakut or Kabul, Kulya or Kulu Valley, Matsya or North Bihar, Paundra or Bengal, Sumer or Assam, Malak or Mlek or Lohit, Kinner or Gadhwal, and Nepal (Avasthi, 1942). This narrative indicates that the plain land of Nepal, located in North Bihar, was known as Matsya Desh during the time of Mahabharat. This author argued that Matsya Desh made referring to people as Mades or Madhes simple.

Kirat history records that the Kirat kingdom comprised Khambos or Khamboja, Yaven or Greek, Saka or Scythian, and Pallava or Perthian peoples (Chemjong, 2003).

According to Chemjong, the five Pandavas spent years in disguise at the palace of Kirat King Virat in the Terai region of Eastern Nepal. Before the arrival of the Aryans, there were Kirat monarchs in every hamlet in North Bihar, North Bengal, and Assam. Kirat people and area were referred to as Mlechh and Mlechh land by Aryan. Because Aryan used the noun

Mlechh, from which people spoke Mlechhadesh, Medesh, and Madhes, it is now simple to conclude that.

The Matsya Desh was the Kuru region during the post-Vedic period. During the Mahabharat period, the Matsya Desh spread to North Bihar (Chemjong, 2003). On this premise, Nepal Academy's definition of Madhes encompasses the ancient Matsya Desh region.

Since Kirat is a Kashi tribe, we can assume they have cultural relations in Magadh country or Ganga plain. Therefore, the cultures of Matsya and Magadh would influence one another. Matsyadesh, Mlechchha Desh, and Magadh Desh are the cornerstones of Madhes' naming.

The author's analysis says that Mahesh and Madhes may have become each other's identities due to Shaivite's influence in this region. However, after Nepal and India became independent countries, only the plains of Nepal became known as Madhes.

Archaeological basis

In an article, Madan Mohan Mishra, an associate professor at L.N. Mithila University, has given information about the ruins of the Mahabharat-era Matsya king Virat's palace in the Nepal-India Jogbani border area. He has urged that the region's ancient heritage not be harmed in the name of structural development when governments build commercial ports. He has stressed the need for the ancient area's protection.

According to Mishra, the Matsya Desh's great king's realm is now part of Nepal and India's border

area. Bhediyari is a prominent location in Nepal, home of King Virat's capital and the Damadidhi Kitchak palace.

Similarly, ancient sites like Rani and Bathnaha belong to Nepal. Thakurgunj, Madhubani is an ancient region connected with the Matsya Desh in India (Mishra, 2013). The area, later known as Mithila, was an ancient Matsya Desh. Similarly, ancient sites like Rani, Bathnaha, and others are Nepalese. Thakurganj, Madhubani, is a historic location in India related to the Matsya Desh (Mishra, 2013). The region that became known as Mithila was an ancient Matsya Desh.

The southern part of Bihar was known as the Kingdom of Magadh before the advent of Christ. This kingdom was one of India's sixteen kingdoms. In addition, the Kashi region may influence North Bihar and Nepal. Therefore, due to the impact of the Magadh kingdom, the name Madesh/ Madhes can be regarded as suitable.

As previously stated, the name Madhes refers to Lord Shiva. Geographical and political factors and religious beliefs influence the naming of the countries described above. Because the name Madhes refers to Lord Shiva, it seems synonymous in Hindu-majority countries. Madesh and Madhes are the same in public speech.

Nepal Academy has traced the location of Madhes to an old Matsya Desh near Kurukshetra. However, the area between the four forts does not indicate Nepal's Terai region.

Madhya Pradesh

The vocabulary of Nepal Academy's understanding of Madhes as Madhya Pradesh or Central region. Madhes lies in the southern region of Nepal rather than the center part. In comparison, Madhya Pradesh locates in the center of India's map. As a result, Madhya Pradesh is a well-known name in India. Therefore, it is unexpected and regretful that the Nepali dictionary, published by Nepal's official organization, has not expressed the one state of the country Nepal in words.

Madhya Pradesh is in India's central region, just south of the Vindhya mountain range. Madhya Pradesh was named and established in India's political history in 1956 after gaining independence. Madhya Pradesh was founded by combining Central India, Vindhya Pradesh, and Bhopal under the Indian States Reorganization Act of 1956 (MPPSC, 2021).

On the political map of India, Madhya Pradesh is a state in the middle section of the country. It is because Madhya Pradesh carried the stamp of Central India throughout its land before its coinage. As a result, it is easy to recognize Madhya Pradesh as an intermediate state.

However, here is the Madhes of Nepal, which Nepal Academy incorrectly claims to be Madhya Pradesh. The region has never been at the center of Nepal's history and is no longer on the country's political map. While defining the Madhes of Nepal, Nepal Academy appears to have uncritically mimicked Sanskrit language construction.

As a result, the four references raised by the Madhes definition presented by the Nepal Academy in the Madhes movement in Nepal have added fuel to the fire. Although the dictionary does not have political motives, Madhes politics seems to have taken advantage of the dictionary. Therefore, a redefinition of Madhes was necessary. Readers should be given the correct meaning of Madhes

In ancient texts, Matsya Desh

Khatiwada has written about Nepal's Central and Eastern Terai Madhes based on Sanskrit writings. Mithila was divided into the kingdoms of Banga (Bang) and Matsya after King Janak's (Shiradhvaj) death in the ancient kingdom of Mithila. The eastern section of Koshi became Matsyadesh, an independent state (Khatiwada, 2013).

The Himalayas and Vindhyaachal are never referred to as Madhes in ancient Sanskrit literature. The Koshi region has been known as Kirat Pradesh since ancient times, according to Khatiwada. Limbuwan was the name of the eastern part, and Khambuwan was the name of its western region. In Sanskrit, the river Koshi is known as Kaushiki Ganga. Since ancient times, Koshi, Baraha, Kokoha, and Chatara have been well-known.

The Sanskrit literature has referred to the Saptakoshi region in the accounts. However, there is no name Madhes as the intermediate state found. According to Himalayan folklore, the Saptakoshi have arisen from Parvati's perspiration (Rai, 2005). As a result, this territory is associate with Mahadev Shiva or the Kirat dynasty.

According to Chinese traveler Wen-Sang, the site where the Saptakoshi meets the Ganga was called Kurushila. Thus, the Matsya-related word Kuru's impact has expanded to the Ganga in the Matsya Desh.

According to historian Iman Singh Chemjong, the king of Matsya Desh, Virat (Virath), belonged to the Kirat-Asura dynasty. In his book, Chemjong refers to the Nepali lowlands, including Northern Bihar, as a Matsya Desh (Chemjong, 2003a).

He mentions King Virat of Matsyadesh from the Mahabharat period in the book. During their exile, the same Virat emperor gave the five Pandavas sanctuary. Virat, the Matsya ruler, is mentioned in the Mahabharat. Historians say the Koshi region was Matsya Desh throughout the Ramayana and Mahabharat periods.

The Mahabharat explains why the five Pandavas sought sanctuary in the Matsya Desh. Matsya Desh was a capable, beautiful, serene, civilized, and secure location. From a cultural and theological standpoint, the Mahabharat epic worshiped Lord Shiva. Five Pandavas are known to have worshiped Shiva on this basis. Matsya Raj Virat's religion was Shiva. Therefore, the Pandavas had an emotional instinct to seek sanctuary with him.

The Vindhyachal Mountain is located in the central part of India. Historically, many provinces or kingdoms between the Vindhyachal and Himalaya mountain ranges are still famous by different names. There were about 565 states in India from the Vedic period till the Reign of Velayati. In the area between

Vindhyachal mountain and Himalayan mountain, Mahabharat-era fish country Virat (Virath), Koshibaraha, Chatara, Buddhist-era Shakrajya, Kirat-era Kathmandu Valley (Nepal), Vatsa, Kosal, Malla, Bhriji, Panchal, Kuru, Gandhara. is notable. However, there needs to be a mention of Madhes or Madhya Pradesh.

There are more vast plains between the Himalayas and the Vindhyachal Mountains in India than in Nepal from ancient times to the current period; between these two mountains lies a plain of thousands of kilometres (Britannica, 2009). Of these, only 26-32 kilometres of the east-west belt within Nepal (Forestry Nepal, 2022). It was a dense forest about four decades ago.

According to the dictionary definition of Nepal Academy, if thousands of kilometres of plains on the Indian side are considered Madhes, then the facts of naming Madhes are not found anywhere in history and mythological texts.

The Madhes is Mahesh, a Shaivite symbol

Before the entrance of Kirat, Dravidian, or Bhil in the Sindh-Harappan culture, Shaivism was prominent in Mesopotamia. Based on the ancient history (Genesis) described in the Bible, historian Narad Muni Thulung has demonstrated the Mesopotamian Babylonian link of the fish (Matsya) lineage. He claims Shaivism was practiced in Mesopotamia and Babylon before the ancient Matsya kingdom. As a result, they created the Indus Valley Civilization before the Aryans arrived (Thulung, 1985).

According to Kirat history, one of the groups arrived in Northern Bihar. They were populated in the Koshi Terai region of Nepal. Linguistics backs it up as well (Upadhyay Regmi, 1990). They came in from the West and created the Matsya Desh. They have historical proof that they practiced the Shaivite religion. Shaivism was only included in the Sanatan (Hindu) faith by the Aryans in the post-Vedic period (Danielou & Gabin, 2003).

Because of Matsyaraj's Shaiva influence, they made the terms Madesh and Madhes synonymous. Madhes's Shiva-influenced Matsya region can be said to be related to Madhes. According to the dictionary, the description of Madhes as the plains of Indian Madhya Pradesh and Himalayan South Nepal has been constructed within the defined landmarks.

Kirat-Asura lineage continuation

Historians believe the Kirat period in Nepal began in the eighth century B.C. (Chemjong, 2003a). However, some experts believe it was considerably earlier, while others feel it was later.

According to Kirat's history of Eastern Nepal, Kirat Limbus founded the ten Limbuwan in the sixth century. Eight Rais controlled the Kirat kingdom. Then, ten Limbuwans established and disintegrated the Kirat monarchy.

With the assistance of Tibet, Maranghang/ Mang Mawarang vanquished ten Limbuwans and assassinated the state power in the 7th century. He named the kingdom Khambuwan in the West, Limbuwan in the middle, Lapchan in the east, and Kirat Morong in the south, reaching Purnia in India.

Before Maranghang's conquest of Kirat Dash Limbuwan, 700 of his allies from the Rangeli territory fled to Tibet in search of refuge, he governed the current Rangeli (his Rangoli) for a period in the capital and Morang (now Morang) province before heading to Tibet. However, the 10 Limbuwans drove him out of the territory under the pretext of governing it. In exchange, he invaded 10 Limbuwans with the assistance of Tibet's Srangchong Gampo and enlarged his domain.

According to Indian historian Rahul Sankrityayan, the Indian monastery was under Tibetan control in the 7th century. In any case, the Terai region of Nepal has long been a Kirat stronghold in the country's history.

Indigenous peoples in Madhes

Indigenous ethnic groups such as Tharu, Dhimal, Satar, Koche, and Meche do not identify as Madhesi.

However, according to them, the people who later arrived in the nation from Bihar, Uttar Pradesh, and India have become Madhesi in Nepal's Terai region. Therefore, indigenous peoples are directly accusing Madhesis of encroaching on their territory.

The Madhes movement occurred in Nepal between 2063 and 2064 VS (2007-8). As a result, Nepal's political structure has undergone profound upheaval. The country transformed into a federal republic. The government, however, became unstable and tumultuous.

As a result of the instability in the nation, India imposed an embargo on Nepal in 2015. India used the blockade to pressure Nepal to address the

Madhesi dispute. During the debate, the Government of India advocated for the rights and interests of the 10 million Indians living in Nepal who are now Nepali citizens. In a statement, Indian Minister Rajnath Singh increased pressure on Nepal (Shrivastava, 2015).

The indigenous Tharu, Koche, Meche, Santhal, Munda, and others' claims against the Madhesi proved true by the Indian government's remarks. It demonstrates the current level of Indian interest in the Terai region under Madhes and Madhesi. Does not the Madhes definition of Nepal Academy bolster this in some way? We have to think about it.

In the east of Nepal, the Koshi area includes ethnicities such as Dhimal, Meche, Koche, Satar, and Urdu. Tharu, Danuwar, and Ahir reside in Nepal's western Madhes region. Following the ancient Mithila, Matsya, and Banga kingdoms, there is a Nepali history of Meche, Koch kingdom in the east, and Tharu state in the western Terai.

According to historical records, the Tharu-dominated Terai region was held by the Indian British before being returned to Nepal in part (Regmi, 1969). After malaria became controlled in the Terai region, people migrated to Terai from India and Nepal's hilly and mountainous areas.

The definition requires indigenous flavours.

Like a human name, the name of a place is derived from local dialects, events, and features. When searching for the name of a place, there is a smell of local ethnicity, characteristics of the place, indigenous language, and culture. The dictionary of The Nepal

Academy does not accurately assess antiquity, nor does it smell of indigenous ethnicity, nor does it have any relevance to the present place. This definition needs to be clarified for the reader.

Biratnagar was named after Virat Raja based on the remains of the Mahabharat period. Similarly, Morang was named after Maranghang/ Mawarang in the seventh century. Mech, Meche, and Mechi were derived from the Sanskrit word Mehechha. The name of the river that originated in Tibet from the Tibeto-Burman word 'Ko' sound (meaning river) became Koshi (Pande, 1986).

Such a basis is not found in Madhes's naming. Sanskrit and Nepali dictionaries have only identified the words 'Madhya' and 'Pradesh' as intermediate states based on ancient Shaivite's Shaivite-influenced territories. This approach is a merely baseless projection practiced linguistically based on religion.

However, one of the pre-Sanskrit states is Matsya Desh. The name Madesh or Madhes has been coined from Sanskrit literature; however, Matsya country was already established before the arrival of Aryans and the Sanskrit language (Thulung, 1985).

Thematic Conclusion

There are mythological and historical grounds for naming Madhes and Madesh. Since ancient times, North Bihar, Koshi region has been Matsyadesh. Sanskrit literature called this land Kirat-Asur land the land of Mlechh Mahesh. It is from this word that the historical basis for Mech/ Mlechh and Mechi is found (Chemjong, 2003a).

According to this author, Madhes was well-liked in public discourse because of its Shaiva cultural roots in the periods of Mlehchadesh, Mechadesh, Mades, and Magadh.

There is also a religious and cultural influence in the name of Madhes. Matsyadesh and Magadh are Shiva-follower areas. Shiva is also known as Mahesh, so Madhes and Madesh became synonyms in Matsya Desh. Mahadev Shiva is also known as Kirateshwar.

Historically, the fishing country has been a Kirat-ruled land from ancient to medieval times. Earlier, the words Matsyadesh, Madhes, and Mades were alive for a long time in the Madhes of Nepal.

As a result, the ancient name of the plains of Nepal, called Tarai in English, is Madhes, which the Sanskrit or Nepali dictionary needs to identify correctly.

6.17 Terai Etymology

Terai is the name given to Nepal's southern region. However, first, let us talk about how this name came. Tharu people controlled western Koshi in the Terai region.

According to the author, the word Tarai has a connection to the Tharu tribe. Terai derives from the Tharu word 'Tar,' meaning lower terrain. The semantics support the etymological foundation.

Notably, Tarai is not a word that has been around for a long time. The term originated under British control in India. 'Tar' in the English gave Terai, the same as Bharatvarsa, to India, the Hindu from Sanatan, provided by the British.

The western Terai tract of Nepal fell under British rule during the British administration in India (Regmi, 1969). The British excavated the indigenous people's tongues to name the plains at the time. Tar is a lowland location in the indigenous Tharu language. Thus, it is unsurprising that the name 'Tar,' lower land in English, is obtained by adding 'iyan,' signifying a resident. Thus, the Terai is due to corruption.

Some people today look up the etymology of the word Terai and relate it with the Indian state of Tirhut. It is still an area of study. On the other hand, Terai's creation can be considered a credible foundation for the indigenous Tharu language and culture's influence.

Anyone searching for Terai on Google will get Northern Bihar and the southern section of Nepal. It is an indigenous area governed by the Kirat dynasty Tharu. As a result, Terai is the vernacular of the Tharu people who live on the plains. This word formation has been affected by the English language. Therefore, linguistic theory explains its etymology and historical background.

6.18 Koshi, Mechi Etymology

Background

Historian Iman Singh Chemjong (2003a) considers the Markandeya Purana of Sanskrit literature a source of Kirat history. Ashwakut or Kabul, Kulya or Kullu Valley, Matsya or Uttar Bihar, Pondra or Bengal, Sumer or Assam, Malak or Mlek or Lohit, Kinnar/ Kirat/ Garhwal, and Nepal were the seven great Kirat kingdoms of the Mahabharat period, according to the Puranas.

In addition, Khamboz or Khamboja, Yabhav or Greek, Saka or Scythian, Pallava / Parthian, Parshika / Persian, Pard / Balhika, Chinese Kirat/Asura, and Khas were among the Kirat countries. The Kirat family is sometimes called Deva and Shudra in Sanskrit literature (Chemjong, 2003a).

Kirat has been discriminated against in Sanskrit due to the incompatibility of indigenous culture with Aryan society. However, on the other hand, Kirat has a dignified presence in the Mahabharat. For example, in the Jhapa region, Kirat monarchs Kitchak and Satya ruled Jhapa, Harbahang in Bihar, and Darbahang in Bengal. Birat (Virath) in Morang was a well-known ruler among them and was the hideout for five Pandavas (Chemjong, 2003a).

"Mechi" is a toponym.

The Kirats governed North Bihar, North Bengal, and Assam when the Mahabharat's five Pandavas sought refuge in Guptavash. Kirat was said to be in the east by the Aryans. The Aryans were called Assam and Lohit Desh Mlechch Desh during the period. Mlechch became Mech land due to this toponym, and the Mech or Meche ethnicity arose from the Mlechch.

The sound 'Li' in the Kirat language, according to Chemjong (2003a), alludes to the inhabitants (Chemjong, 2003a). According to my research, Mechi is a misspelling of Mlechchha, the Aryan noun for the Meche ethnic group—the toponym of Mechi to the name of a river that flows through the Meche ethnic's homeland. As a result, the Mechi River is a toponym.

"Koshi" is a toponym.

Several academics have studied Koshi. According to Ram Kumar Pandey, the river is known in Tibetan as 'Ko'. On this premise, Pandey claims that it is known as Koshi among the Kirats who live in this area (Pande, 1986). Because the Koshi Rivers' source is in Tibet, the name spoken there is the foundation for continuation.

The author argues that Kokoha/ Kokohamang can be examined in Saptakoshi in Mundhum because of the 'Ko' sound. The name 'Koshi' derived from the Kashi influence in the Kirat family, which must have been 'Koli' due to the sound of 'Li,' which relates to the river 'Koshi' and its residents.

In this regard, historian Narad Muni Thulung's statement is equally relevant. According to Thulung, the river is known as 'D' in Kirat and is the source of the Marsyangdi, Madi, Khwangdi, Dihang, and Hangpod. Koshi is called 'Ko' in Kirat (Pande, 1986). Thulung claims that the river was renamed Kodi and then Koshi since it was called 'D' in Kirat denoting the River (Thulung, 1985). This pen analysed that the Kirat family's Kashi influence may have turned Kodi into a Koshi by making 'D' secondary.

Som Prasad Khatiwada, a cultural scholar, looked into the significance of Koshi in Sanskrit literature. Sanskrit literature mentions the name Koshi. It is related to the name of the sage Kaushik's daughter. Kaushik (the river) is also the name of Shiva's power, Uma or Parvati, in Sanskrit literature (Khatiwada, 2012). After all, the Kirat mythology claims that the Saptakoshi rivers are Parvati's sweat. The cultural

basis for the Kirat story's Saptakoshi's name has symbolic meaning.

In Sanskrit literature, the Mahabharat, Brahmapuran, Barahapuran, and Himavat Khand Puran mention Koshi Barakhshetra (Khatiwada, 2009). However, before the Aryans arrived, the Kirat Matsya dynasty established the Koshi region. As a result, it is easy to conclude that Sanskrit literature only mentions flashes of fame.

The etymology of the term 'Koshi' should also consider the indigenous Kirat Koch of this region. Koch is the contemporary indigenous people and belongs to the Kirat dynasty. They governed the Koshi region for a long time. So here is where Koch is located.

The word is referred to as a compound in the Rig Veda. Sanskrit is a multi-language system. The Sanskrit language has also benefited from the word Kirat (India Inspires, 2014). For example, due to indigenous culture's linguistic influence, I contend that the Sanskrit word Baraha has become a homonym of the Kirat Limbu word 'Saraha.' Because wild pigs abound in the Saptakoshi forest, I deduce that the Sanskrit name Baraha is derived from the Kirat word Saraha and the Nepali toponym Barakhshetra.

Thematic analysis or opinion: Regarding etymology, the writer believes Koshi combines River 'Ko' or 'D' and resident 'Li.' Under the influence of Kashi's influence within the Kirat family, the word 'Kodi' or 'Koli' became Koshi.

6.19 Hangsenlung

Hangsenlung is a historically significant Kirat site in the Dhankuta district.

Hang means king, Sen denotes dynasty, and Lung means stone in Kirat. It is situated near Bodhegaon, Dhankuta, at the junction of the Telia, Charuwa, and Tamber rivers. Following the creation of 10 Limbuwans, ten leaders assembled here and buried a stone.

According to Kirat legend, Limbuwan was founded by ten leaders of the Sen Makwan dynasty and divided into ten Thums. The chiefs were chosen as monarchs in each Thum. Then there were their Thums. This is referred to as Hangsemlung (Chemjong, 2003a; Tumbahang, 2011).

Hangsenlung, located in Bodhe hamlet of the Dhankuta district, is regarded as an essential landmark of the Kirat Limbu people by several lineages.

This location is claimed by the Kirat Senehang Limbu (Chabegu) genealogy and the Yonghang genealogy as an ancestral landmark. According to the Yonghang genealogy, Senehang was one of four brothers who left after burying four stones. According to the genealogy, they departed and moved to Poklabang, Yangrup, Tamber Khola, and Mewa Khola. The fact that the word Sen is likewise related to the noun Hangsenlung emphasizes that the Senehang four brothers buried stones at a time.

Chabegu Thegim Limbu also claims the location as an ancestor's landmark. The Sen dynasty Kirat Senehang Thegim Limbu Genealogy and History

(2064 Vikram Samvat) details its ancestor Sen dynasty Abhisen's history (Udimsen). After Abhisen, the names Padmasen, Larasen, Forasen, and Chudamani Sen are given (SenChobegu, 2007, p. 228).

Senehang, Sambasen (Sambasereng), Suradsen, and Manisen were Chudamani Sen's four offspring. The four crossed Sanguri from the Chaudandi Koshibaraha area to Dhankuta district's Bodhe gaun ward no. 5. They traveled to Sadham on the Tamber Khola's bank. While sitting there, the four brothers said their goodbyes by burying one stone for each as a memory.

Hangsenlungtar or Hangsen Morangtar is the current name for where four stones are buried. In 2012 Vikram Samvat, unsocial radicals destroyed three of four stones, as described in the genealogy (SenChobegu, 2007).

Four brothers, Senehang, crossed the Sanguri Bhanjyang in 1388 Vikram Samvat, according to the Yonghang genealogy. They traveled to Sangamtar and settled there (Yonghang, 2011).

Yonghang and Thegim genealogies noted the four Sen dynasty brothers traveled from Simangarh (Simraungadh) to Sangamtar via Chaudandi-Chatara. From then, a brother split from Tamber Khola via Dhankuta and climbed Yangrup Panchthar, eventually becoming Yonghang, Thegim. Thus, among Senehang's descendants, one brother divided into Panchthar and gave birth to Yonghang and Thegim.

Thus, in Yangrup, the descendants of Sen and Rai's graduating ancestors evolved into the

Yonghang, Thegim, and Lingden clans (Yonghang, 2011; SenChobegu, 2007). The other two brothers traveled to Senehang, Mewa Khola, and Tamber Khola. They created Samba and other Limbu.

Hangsenlung has piqued the Chabegu community's interest and worry. There is a story about who and why three of the four stones were destroyed. Of course, this is Kirat's ancestry. Senehang's descendants and the ten chiefs are concerned about more than this. It is the Kirat people's heritage. It is the story of the entire Nepalese people. Moreover, this spot represents a slice of human history. It is both a responsibility and a struggle to preserve our historical heritage.

According to some researchers, Hangsenlung belonged to Sen Makwan, who founded the ten Limbuwan and was a sign of just ten chiefs. As a result, other Kirat Limbu lineages are doubtful regarding the discussion. From a geographical perspective, the area is a vital access point to the country's hills and mountains. Therefore, climbing the country is a beautiful spot to be seen. This location is also scenic because it is a tributary of three rivers.

Due to geographical and strategic considerations, significant historical events may occur at different times at the place. However, there have been numerous such instances in history where one significant event happened in the exact location of another significant one.

Consequently, the ten leaders of Kirat Limbuwan left their mark in the 6th century, whereas the Sen dynasty also left their landmarks in the 14th and 15th

centuries and became Hang Sen Lung or Hangsenlung. We are now responsible for studying and researching this and preserving historical monuments.

6.20 Surnames Pronunciation

Above, we explored the variety of Samba Phyang surnames and writing styles. I have attempted to view it from many angles.

Leader, Sardar, the priest is a noun that means 'Samba' in the Limbu language, and the synonym is 'Samba' clan. In both speech and writing, this character has become misspellings. As a result, it has become more diversified. Some people misunderstood it by equating it to the Limbu term for buffalo. It may have been linked to buffalo because of mispronunciation when speaking or writing. Locality might also have an impact on this title.

Samba is a word with a long and illustrious history. As a result, no attempt should limit or distort the meaning of the word Samba. Only an in-depth investigation can lead to a conclusion. As a result, I have covered it in depth under a different heading in the book.

First and foremost, I want to call the reader's attention to the Nepali alphabet. Tatsum words 'Related' or 'offspring' are terms with similar derivatives. The final letter is 'Va,' but the pronunciation is 'Ba.' Pandava, Kaurava, Shaiva, Yadav. Some individuals now write the term 'Samba' as 'Sawa.' Remember that a Tatsum term has come from its Sanskrit forms, such as Shir, Himalayas, and Vidhyalaya.

In Nepali, there are words such as Tadbhav, and Jharra (folk), and imported from other languages. Samba is not the same as Tatsum or Tadbhav. It has nothing to do with Sanskrit. The Samba term comes from the Kirat language and is an imported term for Nepali vocabulary. As a result, the criteria for Tatsum and Tadbhav do not apply to Samba. In the imported speech, letters such as Yakthumba, Tongba, and others have 'ba' as pronunciation, not 'wa' as Tatsum (Paudel & Khanal, 2004). That is why Samba, not Sawa or Sanwa, should be written.

Writing becomes 'Samba' when addressing a conventional statement or correct pronunciation while highlighting originality. 'Yakthumba,' which refers to the Limbu tribe, is often used in Nepali communication. That is why 'Yakthumba' has 'ba' instead of 'wa.' As a result, Samba is spoken or written, not Sawa or Sanwa.

When one speaks the word 'Samba' in the Kirat Limbu tongue, the pronunciation of 'Samba,' i.e., 'Sa,' involves taking a deep breath and holding it for a moment. In Limbu grammar, the rule of stretching the vowel is 'Kemfrang.' The Srijunga script adds two dots to the top of the letter. Pronouncing the letter 'Sa' creates Nasal consonants (Ñ,n,m)/ Glottal stop called Glottalization. It is pronounced 'Samba' in the Limbu language, with the Kemfrang in a slightly paused rhythm.

Non-Limbu While pronouncing Samba, Nepali speakers speak directly without taking a long breath (Samba). Most people talk wrong as if he were saying other Nepali words like Hanga and Ranga without

pausing to catch their breath. When a non-Limbu speaker utters the term Samba, the tongue does not pronounce the original sound.

Thus, Non-Limbu practice, on the other hand, can be deemed natural. It is not possible to impose originality in this situation. Instead, the spelling might be preserved as close as possible to the original sound in writing. We can avoid possible distortion by practice. Therefore, at least one must consider what is accomplished by writing a Samba.

The originality of a language deteriorates during inter-linguistic trade and translation. As a result, we need to take precautions to avoid distorting any character.

In English, how do you spell the Samba clan correctly? Because the sound of Samba is a mix of S, A, A, M, and Ba. Saa, -n, -m, and baa are all samba pronunciations in English. How can these eight English letters be reduced to the minimum while maintaining the original character's sound?

Samba/ Sanba Samba has a close sound. There is a distinction between the above two spellings written in English. Samba sounds good, but Sanba can distort easily, and SanaBa is useless. Historian Iman Singh Chemjong utilized the English spelling Samba in Kirat history while studying literature (Chemjong, 2003a).

Let us look at the family 'Phyang.' This family member is writing Pheyang, Phayang, Pheyong and more. There needs to be consistency here, too.

Registering it as Pheyang, Phayang, and Pheyong is common. Between Phyang and Phayang, the former (Phyang) is rapid and appropriate.

The sound 'Fa' is written as Pha in the Nepali to English alphabet. The letter 'Fa' is also Romanized to write Pha. The letter 'Fa' is represented by the English spelling Pha in the popular Limbu-English, Nepali-English, and Unicode alphabet. As a result, the name Phyang is appropriate.

Many Pheyang Phayang or Phayong have written it in essential documents that cannot be edited. However, it is appropriate to be aware of the reality and use the word Phyang as we advance. I have talked more about this issue under a different heading.

A work authored by a Limbu author also mentions Phyang. In his book 'Yakthung Pan,' author Innam Limbu (2069) mentions 'Phyang Samba' in Devanagari letters (Innam, 2012).

Tumbahang, a Limbu language expert, also wrote Phyang Samba in a book about the Limbu people's identity (Tumbahang, 2011).

As a result, we must pay attention to the linguistic practice demonstrated by academics of the Limbu language and culture and Kirat history.

6.21 Mundhum lets us unite

The indigenous call themselves Bhumiputras. They claim they did not displace anyone but evolved on this land.

Khambongba, the Kashi dynasty of Kirat Limbu, comprises two Limbu terms, Kham and Pongba. Kham is a word that denotes soil, while Pongba is a

word that means risen. As a result, the term Khambongba alludes to the indigenous, Bhumiputra. Therefore, it suggests that Bhumiputra is a long-term resident of the area.

However, historian Iman Singh Chemjong claims that these Khambongba originated in Sumer, Mesopotamia (Chemjong, 2003a). The dissertation 'History of Khas' by linguist Balkrishna Pokhrel backs up this claim (Pokhrel, 1998). In any event, Khambongba is an old group of Kirats who come to Himalayan Nepal.

According to the author's research and analysis thus far, the Sumer Kashi dynasty went from Sumer, Mesopotamia, to Sindh Harappa, China, and then to Eastern Nepal, following Kirat. Khambongba, who came from Kham (Tibet) afterwards, has become a Khambongba here. The first group to reach the Kham was the one that dropped it from the Taklamakan (China), while the second group was the one that climbed it from Assam, Burma. These Kirat forefathers came from the Kashi and Sumer families (Pokhrel, 1998).

Bumiputras indigenous have occasionally forgotten the location of their forebears and claimed to have grown in this soil. However, in claiming to be an indigenous Bumiputra, they create indigenous privileges.

A Kham surname is present in the Mahakirat language family's Magar family. Kirat Limbu and Magar, a member of the Tibeto-Burman language family's Mahakirat branch, arrived from China. The Magar myth also tells this story.

The Puran refer to Narakasur as Kirat Sumer of the Kashi dynasty. Arya pursued him, and he fled to Kham, China. Later, his descendants became the Ten Sardars, who, in the sixth century, conquered the kingdom of Kirat and created the Ten Limbuwan (Chemjong, 2003a).

Govinda Tumbahang explores the Mundhum while asserting the Limbu tribe as indigenous in his book *Identifying the Limbu*. He considered Limbu creation sites Pippudham in Taplejung, the birthplace of Musingna Kheyongna. Thus, Tumbahang has portrayed Taplejung, Panchthar, and Terhathum of Limbuwan as human creation sites, Munatembe (Tumbahang, 2011, pp24-25).

Arjun Babu Mabuhang, another writer, is thinking along similar lines. He has also demonstrated the origins of Kirat Limbu in Taplejung, Panchthar, and Tehrathum (Mabuhang, 2016).

According to the Yonghang genealogy, the Chyangthapu, Panchthar is the Munatembe of Yonghang. They regarded the location as their Mangena yak. Yonghang Mundhum claims that Munatembe is where his ancestor transformed from Senehang to Yonghang. Yonghang ancestry compared their Mangena Yak with the Munatembe. Therefore, the Yonghang dynasty believes in their surname's birthplace.

Yonghang Mandhum calls it Munatembe; however, it is a local Mundhum of Yonghang. Anthropology considers Munatembe a descendant of Limbu, the dynasty's birthplace. Local Mundhum should be investigated and interpreted with limitations to the

species. Because ethnography provides in-depth information about a species' qualities, knowledge cannot be generalized. A species description has a limit that the researcher must consider (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015).

Mundhum is a type of folklore. It takes place vocally. As a result, it comes in several different forms. The reader should note this aspect of folklore. The locality has an impact on Mundhum. As a result, local Mundhum cannot be applied universally (Desmond, 2014; Willis, 2010). When it comes to generalizing local Mundhum today, readers need clarification.

Mundhum Veda has symbolic significance in folklore. As a result, the knowledge is in the form of legend. Although the knowledge it points to is significant, literature cannot be called historical evidence. On the same basis, evidence is sought and tested. As a result, researchers require unique skills to examine or analyze knowledge.

Balochistan in Kashmir is India's oldest archaeological site (Jarrard, 2006). This location existed between 7,500 and 2,600 years ago. There was an ancient dental implant discovered there.

Following that, the Indus River and the Harappan Civilization Area have the second oldest human remains. That existed between 3,300 and 1,700 BC.

The Huang-Ho River and China's Yangtze River region are important archaeological sites.

The discovery of Paleolithic artifacts in Nepal has yet to prove human origin. However, Archaeologists discovered Neolithic stone weapons in Nepal's

Shivalik region between 300,000 and 8000 years ago (Corvinus, 1985). In addition, there were 30,000-year-old stone artifacts found in Budhanilkantha, Kathmandu Valley (Tamang, 1998).

The comparatively evolved human population invading the outside supplanted the indigenous Paleolithic inhabitants. Then, modern man displaced Neolithic people due to the force of contemporary weaponry. Finally, the dominant family absorbed some of the indigenous members.

According to a study, human tribes from the north expelled previous Neolithic peoples in Nepal between 6,000 and 5,700 years ago (Laird, 2006). According to the Chinese theory of population displacement, populations related to Palaeolithic and Neolithic artifacts were displaced by modern human people between 6000 and 5700 years ago.

In the aforementioned scientific investigation framework, referring to Tehrathum, Taplejung, or Panchthar as the place of human beginning solely based on local Mundhum mythology is a fantasy. Those locations were most likely Munatembe, the origin of the Limbu clans. However, it is exaggerated to say that Munatembe of a clan is the originator of the human species.

Linguistics clearly says no human groups currently speaking different languages in Nepal are indigenous. These tribes/ castes have been established in different chronologies, displacing the previous ones (UpadhyayaRegmi, 1990, pp. 168-170).

Ethnography can teach about indigenous knowledge. Skin color, body composition, language,

culture, and location divide different ethnicities or tribes. Although indigenous knowledge is valuable in its own right, the academic and scientific worlds contain it. It is impossible to generalize such knowledge (EssaysUK, 2018).

Ethnography's descriptions of indigenous writers are kinds of rudimentary knowledge. Unlike other anthropological fields, that information cannot be readily generalized (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015).

It is hard to consider a mind that cherishes indigenous sentiments unnatural. However, taking the spirit of politics and strategy one step further complicates things. As a result, there is debate in the intellectual and academic worlds over the impartiality of indigenous intellectuals' ideas and publications.

In this regard, a study of the Limbu ethnicity evaluated indigenous writers' political and strategic writing. When studying indigenous people, it is not easy to source the thoughts and information of politically and strategically associated writers or experts. According to the study, the scholar's or motivated writer's thoughts and knowledge are written strategically rather than fact and status quo, far from reality (Gustavsson, 2013).

Along with the Limbuwan movement, Nepal has begun a dispute between indigenous and outsiders people. Some Limbu intellectuals are attempting to identify themselves as Limbuwan's sons. They try to confine the Limbu people's history to the Limbuwan area.

Some Limbu people do not believe in standing as a human member in the city of anthropology. Within them, there is much feudalism going on. Because of this belief, they have found a place and an opportunity in the current political and intellectual world.

It is fantastic to hear Limbus discussions nowadays who do not consider themselves Kirats. They contend that because there is no Kirat in Mundhum, we are not Kirat but only Limbu. However, the word Limbu does not exist in Mundhum! They are unable to respond to that query. They are biased against Sanskrit literature because the word Kirat exists in Sanskrit scriptures.

Linguistic research has shown that the origins of Limbu are not in Limbuwan but elsewhere. Because language is something that people come and leave with them. Linguists believe one of the Limbu language roots under Mahakirat arrived in Nepal via the Tibeto-Burman language family from Sichuan Yunan of China (VanDriem, 2005).

According to archaeology and linguistics, human migration from Africa, West Asia, Central Asia, Mesopotamia, and the Mediterranean region to Europe dates to 1500 BC (Bullet, 2008). According to language, archaeology, and genetic studies, Kirat people reached Nepal from the east, west, north, and south of China from the east, west, north, and south (VanDriem, 2005).

Before the arrival of the Limbu, ten chiefs, eight feudal lords, and Eight Rai were ruling the Kirat Desh country, according to historian Iman Singh Chemjong. In the sixth century, the eight Rai feudal lords who

ruled Kirat were conquered and ruled by ten foreign chiefs. Following that, ten Limbuwans were founded, led by ten Sardars. Historians believe that the words people used Limbuwan and Limbu nouns first in the Kirat region around this period (Chemjong, 2003a).

Blood and culture gradually mixed between the former Kirat and the latter Limbu. Kirat Limbuwan was thus constituted as a composite nationality of Kirat and Limbu. As a result, claiming only Kirat or Limbu is pointless because they are one culture and nation with mixed blood. Hating a word is merely a political and strategic adjustment.

The Kirats are indigenous, according to the Vedas, Purans, history, and archaeology. Limbu's newly acquired indigenous Kirat Limbu identity seems jeopardized if he does not include the term Kirat. If a Limbu seeks to eradicate Kirat from his identity, this thought becomes expansionist. According to history, if a Limbu refuses to accept the term Indigenous Kirat, he is regarded as a Tibetan invader who entered Nepal between the sixth and ninth centuries.

It should be noted that under the pretext of Tibetan sovereignty, Maranghang and Ubahang invaded Nepal. They gradually blended with the indigenous Kirats after the foundation of the state of Limbuwan. Kirat Limbu was his given name at the time. As a result, the name Kirat Limbu became well-known throughout history.

Khas, like Kirat, arrived in Nepal in ancient times. History has demonstrated that it, like Kirat land, is an ancestor's land. Despite this, the list of Indigenous peoples does not include Khas. Therefore, the Limbu

nation formed in the 6th century should be grateful to the Kirat nation for getting indigenous status and verse. This era has a historical basis. The word Kirat covers a long period and a diverse cultural group. Therefore, this noun is not only older than Limbu nation but also diverse.

Kirat and Limbu are synonyms in linguistics, archaeology, and genetics. Linguist Bal Krishna Pokharel, on the other hand, has pointed out that some Lhasagotre Limbu and Mongol are Limbus but not Kirat. Furthermore, linguist Balkrishna Pokharel claims that not all races in Mahakirat are Kirats but rather Mongols who speak the Tibeto-Burman language (Pokhrel, 1998).

It is critical to note that the Markandeya Puran claims that Kirat is a large family comprising seven different ethnic, racial, and nationalities. According to Kirat history, the Kirat family was established in Nepal by gathering from three directions. As a result, Kirat and Mongol or Limbu linguists now speak the same language family.

On the other hand, linguist Pokharel's previous declaration has been challenged by another of his statements. According to linguist Pokhrel, no race today is immune to blood intermingling (Pokhrel, 1998). As a result, seeking division among Kirat Limbu, which has evolved into a nation, is useless.

In studying human origins and evolution, anthropology, and world history have all agreed that modern man originated in Africa. Modern man progressively expanded over the world from the African continent.

Meanwhile, the scientific community believes the Kirat Limbu has arrived in Limbuwan under different names or identities. Mundhum and folklore do not stand up to established history and anthropology.

According to linguist Balkrishna Pokharel, the Kirat people's forebears were Sumer-Kurm while residing in Sumer in ancient Mesopotamia. In the Sumer region, the blood of the Kashi people blended with that of the Kurm or Sumer people (Pokhrel, 1998). Sumer impacted Kir Kirat, while Kashi impacted Kashi, Kashyap, and Khas. Pokhrel claims we can find Kirat Limbu's ancestors' footsteps in Mesopotamia.

The names of Limbuwan sceneries, hills, mountains, rivers, and stones are related to ancestral names in Kirat Mundhum. Every Limbu clan has its own Mangena yak. Mundhum encompasses the Limbuwan area, Tibet (Muden), China (Sinyuk), Mount Kailash, Mansarovar Lake, India (Temen), and other locations.

When one of the Kirat groups arrived in China, they remembered Munatembe, Mundhum's ancestral home. Following that, they entered the Kirat and Limbuwan areas, where they associated natural objects with the names of their ancestors. This philosophy relies on the Bon religion's animism and shamanism doctrine (Halverson, 1998; ginger4766, 2020; Hoffman, 1975; Halverson, Dean C, 1998; Gucciardi, 2017; Stutley, 2003; Bickel, 2000).

As a result, Kirat Limbu adheres to the worldview of Animism and Shamanism, in which they revere nature. At the same time, Shaman-like Phedangba/ma, Samba connects the soul with the local wildlife.

According to linguistics, the Nairi people of Elam, Armenia, were known as Manu-Man (Pokhrel, 1998). Limbu's ancestor, Lepmu, believed Lion was from Libya and Lebanon.

Thus, the origin of the human race, Munatembe, might have occurred in Africa, West Asia, or Mesopotamia. I attempted to examine it by comparing it to theories and information from several anthropological disciplines. According to the author's research and analysis thus far, Sumer, Kirat, and Limbu may have originated in Libya, Sudan, Lebanon, or Greece (Subba, 2019).

Although the territory of Limbuwan is referred to as Munatembe by the local Kirat Mundhum, it is the Munatembe of the surnames of the Kirat Limbu clans. It is due to the impact of localism in Mundhum due to Shamanism and Animism.

To comprehend the preceding phenomena, one must first understand the sociological idea. Auguste Comte, a sociologist, proposed three stages of social development. The spiritualist stage is the first. At this point, people believed in God due to every incident. People have sacrificed things to satisfy God since the hunter-gatherer age.

There was a second elemental or metaphysical phase after the spiritual phase. In the metaphysical stage, the cause of each event is revealed to some unseen divine power without the presence of the direct deity. Priests, lawyers, and soldiers ruled society at this time. They attempted to explain an incident's cause abstractly and dynamically. Because

the writing system began, writers wrote many literary works then.

The compositions of Mundhum and Veda are from the same period. Writers wrote the Vedas in the fifth century BC, but transcribing the Mundhum began in the ninth and tenth centuries.

The superstitions and tales ruled the age throughout ancient and historical times. Nevertheless, superstition did not satisfy man's curiosity. As a result, people were hesitant to accept unproven information after the eighteenth century. There must be a reason for the incidence. Therefore, people developed Science and technology to determine the cause for effect. As a result, the scientific age began after the nineteenth century.

Scholars now use Science and technology to write about social evolution and history. They use other technologies in archaeology, palaeontology, biology, and linguistics. There is going on the rewriting of world history with scientific proof. People are no longer accepting unproven scientific information as source material.

In this regard, academics strive to decode ancient literary works such as the Veda, Bible, and Mundhum. In addition, they attempt to determine how real, specific fictional works of literature are. As a result, on the one hand, the search for Mundhum has been necessary, and on the other, scientific study of Mundhum has become essential.

What exactly is Shamanism? It is a long-held belief that the soul is the center of life. It has impacted around 95% of indigenous religions. In English, it is

known as Shaman, while in Nepali, it is known as Dhimi Jhakri. Likewise, in Kirat Limbu, Phedangba/ma, Samba, and Yeba.

It is prevalent in tribes in Central Asia, Siberia, Eastern Europe (Eurasia), and North and South America. This idea originated during the Stone Age when hunting was the norm. "Shaman" comes from the Turkish-Mongolian Tungus language (Stutley, 2003). As a result, Kirat's ancestors cannot escape the clutches of this faith.

Shamans rely on the Shamanic notion and tradition. Through the sound of the drum Dhyangro, the Shaman or Dhimi Jhakri enters a different state of consciousness and communicates with the divine force, believing that the holy soul has met. Shaman Dhimi's domain is vast. Dhimi Jhakri has jurisdiction over philosophy, healing, problem-solving, and spiritual power. He never works for his power or salvation; he always works for the welfare of society (Gucciardi, 2017).

Dhimi Jhakri is a form of nature worship. They communicate with the soul. They communicate with the spirits of natural objects like air, water, fire, sound, mountains, hills, rivers, and rocks. Dhimi Jhakri shares with these gods, goddesses, devils, and dads. They try to please the gods by requesting power from them. Dhimi Jhakri, on the other hand, never exploits knowledge to achieve personal satisfaction or salvation. Everything they do is for the greater good.

Finally, we can approach Kirat Limbu's social and cultural situation in two ways. First, we must preserve the original culture by exploring traditional knowledge.

To do so, fill the knowledge storehouse by studying esoteric knowledge and ethnography.

Second, to scientifically interpret (decode) Mundhum's literary knowledge and principles. Third, to compare and analyze Mundhum's familiarity with various Anthropology disciplines such as Origin, Archeology, Anthropology, Linguistics, History, and Culture to scientifically explain the origin, development, and behavior of Kirat Limbu.

I believe, Mundhum, like a light of knowledge, draws people together rather than dividing them.

Chapter 7 Critical Analysis

Folklore and culture abound in Nepali society. While studying, it was discovered that under an ontology like Mundhum, the state of knowledge associated with Kirat Limbu is dominating. Hence, they play a vital part in the development of ethnic culture.

It also incorporates both politics and strategy. It has been repackaged as original by cultural and political engineers. Within this perspective, many authors and scholars are investigating ethnography.

Researchers, ironically, are uninterested in working on the epistemology of established anthropological theories and knowledge. Ontology's influence enslaves some, while personal interests influence others. The collapse of Ontology's palace is feared if the truth is known. The method of retaining social power and knowledge functioning can be incompatible. Many people believe that using the pen against the authority is challenging and that if you do, you will be attacked by the authorities.

Many study materials related to Kirat Limbu must adhere to the study's axiology from a scientific standpoint. Instead, many materials have little academic and intellectual worth but significant ethnic, political, strategic, geographical, and prejudicial needs and prejudices.

Through tribe studies, social engineers are absorbed in establishing identity and replacing lost rights. As a result, examining the scholarly, academic study field, writing value theory resembles the state of a crop that has lost consciousness due to fighting a bull. Readers, authors, and scholars today value descriptive praise above critical analysis.

As a result, the current study and writing style or approach needs to be improved in positivism. Remember that positivism refers to studying and writing based on solid evidence independent of the study's subject matter. The point to consider is that, as much as we require ethnic writers' and researchers' materials, we need also to include non-ethnic writers' and researchers' resources in the study's scope.

The first condition combines ethnography with anthropology's facts and numbers, and the last is to compare and analyze them appropriately. The first criterion must be met, but the last condition must also be met.

The study of Phenomenology based solely on works and literature written by oneself or one's ancestors creates a sort of knowledge illusion. That fantasy is our identity and property, but if we want our identity in scientific terms, we must enter epistemology. It is time to stop thinking that remaining in hallucination necessitates becoming an Indigenous/indigenous.

Anthropology is the study of the human race's culture and anatomy. How and when to study based on one's physical development and behavior and

physical development and behavior. Anthropology evaluates how people develop and behave to see what they have in common and what they do not. Anthropology also explains why and how this human ailment arose.

In the same manner that a Shaman or Dharmi Jhakri calls the spirit back to its place after calling it, anthropology exposes the location of origin of human people after picking and classifying them for community study. Anthropology emphasizes both differences and similarities.

Humanity encompasses all races and communities. Therefore, it is something that everyone should be accountable to the principal. Anthropology helps people acquire traits like mutual understanding, coexistence, and tolerance. As a result, anthropology and scientific research determine true ethnic identity. As a result, ethnic coexistence is easy to comprehend.

The information and theories of anthropology and other scientific disciplines have been included in the scope of this study. In addition, comparative research has been carried out.

According to the Deduction theory, Kirat history, Mundhum, Vedic philosophy, and doctrine have been converted into factual knowledge of Kirat Limbu and Samba Phyang, and massive doctrines and knowledge have been transformed into subtle and straightforward facts.

Learning has been synthesized by forming a theory by analyzing it with related ideas and knowledge, according to the theory of induction, Kirat Limbu,

Phyang Samba's Mundhum, and history, which can be determined by examining it as a whole rather than in pieces.

Anthropology, paleontology, genetics, linguistics, genealogy, culture, theories in the realm of culture, and history, hypotheses derived from information, and sub-hypotheses are all used to identify the facts and figures of Samba Phyang. Similarly, the study has updated Samba Phyang's facts, figures, knowledge, and theories to compare, analyze, and test the resulting hypotheses and sub-hypotheses with updated anthropology theories and expertise.

According to the deduction theory, the three main facts and figures are as follows.

The first Phyang Samba development site is Lingthang Yak in Mewa Khola Thum Samba village, Taplejung (SenChobegu, 2007; Chongbang, 2009). Before the Samba Phyang development, they were the Sen dynasty. In search of protection, his forefathers traveled to Kirat Limbuwan from Simangadh, Chaudandi, and then climbed the Sanguri mountaintop to build Hangsanelung. They became Limbu with time (SenChobegu, 2007; Chongbang, 2009; Yonghang, 2011).

The next, Kirats are the Khambongba clan or Kashyap clan, or Kashi clan. They migrated from Mesopotamia (Sumer), Saptasindhu, and mixed with Khas, and Aryas from India who shared a kinship and culture (Pokhrel, 1998).

Third, their forefathers from Mesopotamia, Saptasindhu, and the Ganga Plain practiced Shaivism (Thulung, 1985; Danielou & Gabin, 2003).

Kirateshwar Shiva was regarded as their forefather. After entering Mewa Khola Thum during the Sen, Raya, Limbu, and Samba reigns, or before, the ancestors of Samba Phyang built a Shivalinga and a trident in a cave at Phangfangden waterfall. In this case, the facts are very similar.

Another critical element is that the Bon religion originated in Siberia and grew in Tibet's Kailash Mansarovar region. Bon is a Shaman Dhami Jhakri ritual that worships nature. As a result, Samba's and Phedang's animistic-shamanistic life philosophy inspired them equally. They have recently mentioned several names while examining traditional culture and philosophy of life, but in essence, they hold Shaivism and Shaivite-influenced Bon religion.

Based on Phyang Samba's Mundhum, knowledge, history, field study, and other sources, induction has hypothesized and sub-hypothesized relevant theories and knowledge. Moreover, with knowledge, synthetic knowledge has been generated by comparing and analyzing current hypotheses in numerous anthropology domains, such as archaeology, anthropology, genetics, linguistics, genealogy, culture, and history. As a result, theory construction has been influenced here.

The three significant conceptions of knowledge are as follows: - First, just as linguists explored the word Kirat in-depth with the term Mahakirat, the word Limbu country has been interpreted in the same way, tying the ten Limbuwans together. As a result, the Kirat king, dynasty, and people got the Limbu nation or surname after the formation of Ten Limbuwan.

Also, Mades (Madhes) people captured from Tibet were given the Limbu nationality or surname.

As a result, this word encompasses ethnicity, race, and nationality within the Limbu clan. It would be a historical blunder to assume or enforce the same religious philosophy, culture, or inclination among the Limbu people.

The second principle, Kirat Limbu's Mundhum, or knowledge and philosophy, is confined to the Limbu ethnography. As a result, political, strategic, and religious goals all limit the ability for species description.

Political leadership appears required to establish the Indigenous via uniqueness and identity and safeguard Indigenous rights and entitlements. Despite this, indigenous wisdom, philosophy, and ideology have been neglected in research and development. Kirat Limbu is a character in the film Kirat Limbu Knowledge and philosophy should not be confined to a bit of a box but should be explored, researched, and evaluated scientifically.

Politics limited Kirat Limbu's knowledge and culture to commerce for opportunity, interest, and power, turning it into a ladder for personal advancement. This style was prevalent in Nepal and India's indigenous movements (Spivak, 1988; Gustavsson, 2013).

Kirat Mundhum's philosophy, knowledge, and views have not been investigated and studied in the light of scientific disciplines such as archaeology, anthropology, etymology, linguistics, comparative culture, and world history. Nepal's current state of education and vested political interests have

significantly influenced this. Because scientific knowledge connects only to people, rulers have fewer opportunities to engage in petty politics and weave strategies.

In Nepal, there is a trend toward dividing chances based on ethnic identity rather than individual skill or quality. Although it has provided some fairness to society, it does not allow the progressive time and the creative and competitive speed of the community to move forward. Instead, it reawakens a long-dormant feudal fascination.

Today, freedom and competition are being turned into ethnic competition. It differs from the twenty-first century's scientific thinking, mentality, or style! Discrimination based on race, color, or sex is not a positive global indicator for the human race. This question must be addressed from a scientific and multifaceted standpoint.

The third theory is that Kirat histories recorded by Nepalese or foreign historians have proven that Kirat and Khas Aryans are of different ethnicities, races, and cultures, which is incomplete and prejudiced. Linguistics, archaeology, and genetics have invalidated several long-held historical assumptions (VanDriem, 2005; Pokhrel, 1998; Thulung, 1985; Wang et al., 2012; Zhao M. et al., 2009; Kallie, 2018). Regardless, the researcher's focus has yet to be critical.

Ethnic, indigenous, and foreign writers and historians contribute to historical distortion. There is no coherence between the history of the majority ethnic group and the history of the world. Kirat, Khas,

Aryan history, Mesopotamia (Sumer), Sapta Sindhu, Ganga Maidan, Bharatvarsha, and Nepal were established in the diagram, and blood was blended.

According to the Upanishads, Brahmanical literature, and Manusmriti, the Brahmin caste thought themselves superior and tried to promote blood purity, which they were somewhat successful. On the other hand, linguistics has shown the actual proof of all of them. There are numerous languages, sociology, and anthropology examples, from Kirat to Khas and Khas to Arya (Brahmin) (Pokhrel, 1998; Thulung, 1985). As a result, the philosophy of divide and rule has shaped Nepali and Kirat's history. The challenge is to examine it scientifically.

Ethnography characterizes a specific species that is not generalizable (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015). Therefore, it should be contrasted and studied with the information and facts of other anthropological domains such as archaeology, anthropology, genetics, languages, culture, and history. As a result, it is selfish to delight in one's own story when the basis of species description relies on Mundhumi and the existence, identity, and history of Kirat Limbu remain separate.

Anthropology views the human race as a community member. Likewise, anthropology considers a tribe to be a member of a community. Therefore, it is vital to examine Kirat Limbu's Mundhum knowledge and philosophy in light of all anthropological principles. We can sketch human existence and ethnic identity as a result. All tribes,

especially Kirat Limbu, will see their historical image as vividly as a mirror in this image.

Today, all ethnicities are working to promote their ethnic culture and develop their identity. Although looking up, a cultured society or individual deems their statements to be truthful and the words of others to be false. They do not listen to anyone but themselves and do not process what they hear. It is noteworthy to pay attention to scholar Joseph Fort Newton, who claimed that no one built more bridges than there were walls in the world.

Ethnic details are a reliable source of sociology. However, it has its advantages and disadvantages, which must be recognized. Ethnic descriptions, also known as ethnography, refer to the sociology or history of the past that represents the metaphysical foundation. It demonstrates an understanding of one of the stages of collective human evolution.

Anthropology has a broad and scientific scope. As a result, the information and ideas gained by anthropology have not been known nor understood by the Vedas, Mundhum, and folklore founded on the primordial foundation. After immersing oneself in a culture, the scope of knowledge appears to be restricted. He lives and wanders in the same sky. He sees a more extensive world if he looks up to check whether there is another world besides the scene or if he stands on a high deck. That is what we are attempting here.

Today's world is torn between cultural dominance and the pursuit of knowledge in this world, the pursuit of truth, and the belief in an infinite horizon. Artistic

success creates ethnic egoism unknowingly. As a result, there is strife and war. However, while anthropology and sociology label race and ethnicity, they are all manufactured nouns and identities. We merely have a hazy understanding of the cited principle or sentence.

It is a different take on how the problem of digesting half of the remaining knowledge came. The writer warns that even today's ability has yet to be thoroughly investigated and understood. Many writers have interpreted events in ways that benefited their interests.

Social, political, economic, and environmental variables influence culture. Ethnicity, philosophy, and religion have all developed due to the necessity of culture. Let us examine culture from the inside and the outside. As a result, a distinct vision of human civilization emerges. It promotes ethnic egoism, strife, and violence.

So what we are doing now is True. However, there is a flaw in our perception of the past. That has occurred not simply due to ignorance but also with deliberate intent. This human character is, ironically, real. Looking at such anthropological, sociological, and psychological occurrences and scenarios from a psychological standpoint may alleviate some curiosity.

Marohang Limbu, a professor at the University of Michigan, responded to the writer's presentation at the Tungdunge Mundhum Webinar on YouTube, saying, "Listeners or readers may not grasp Nawa Raj Subba's knowledge and concepts today; they will be understood only after the next 200 years." His remark

made the writer anxious. However, the pen can say that we do not have to wait so long to examine any nation's knowledge, philosophy, theology, or history in the scientific light of the twenty-first century to discover the truth.

Social comparisons are a common human trait. As a result, people understand their uniqueness and determine how to interact with other communities. Social comparisons enable people to live in today's complex social framework. We should not be ashamed of our inadequate knowledge and vision while comparing societal fundamentals.

The writing highlights the cultural rigidity and individual social comparative tendencies that have yet to be revealed in the written document so far. There is also an explanation of the proclivity to draw social analogies between people, situations, and civilizations.

Kirat Limbu Culture Anthropological Discussion is the title of a comparative study of Phyang Samba. I hope the contents strengthen the rigidity and softness present in society's cultural component while also bridging the gap between individualism and collectivism.

Chapter 8 Conclusion.

8.1 Thematic Synopsis

Scientific Theories

The 'Big Bang' approach created the cosmos 13.7 billion years ago (Wall, 2011). Einstein's theory of relativity also supports this procedure. According to the Big Bang theory, there was no space, time, or space at first. Instead, a point smaller than an atom steadily spreads for unclear reasons. This trend is continuing (Hobbs, 2015). 4.6 billion years ago, the sun, Earth, and planets were formed. The Earth's atmosphere was created 4 billion years ago (Pennisi, 2017).

The first animal appeared on Earth 55 million years ago, according to John Pickerel (2006). Gorillas first appeared 8 to 6 million years ago. Four million years ago, Australopithecus (a primitive human with a tiny brain) developed. Then, 2.5 million years ago, Homo habilis, an ape-like but early human with a small mouth, appeared. Finally, 230,000 years ago, Neanderthal primitive people evolved (Pickrell, 2006).

The ancestor of modern man, Homo sapiens, evolved 195,000 years ago in Africa (Johanson, 2001; Pickrell, 2006). From the continent of Africa, modern human ancestors began to disperse over the world circa 70,000 BC. In 60,000 BC, everyday people crossed the Pacific Ocean from Asia to Australia and New Guinea. Excavated sculptures show that modern humans first settled in Asia circa 18,000 BC (Pickrell, 2006).

Mesopotamian civilization and the process of blood mixing

Around 4,000 BC, Egyptians began constructing pyramids (Chemjong, 2003a). The Mongols, Huns, Bulgars, Magyars, and Turks, five primary groups of Mongols scattered across Europe, have been characterized in Western history as the Mongols, Huns, Bulgars, Magyars, and Turks (Curtin, 1908). According to the account, Kirat's forebears were the Sumerians, Kurmas, Mongols, and Huns.

Kirat's forebears were known as Sumer/ Krum in Mesopotamia Sumer, according to linguist Pokhrel (1998). They later interacted with the Kashi dynasty there. Before that, the Guth/ Kutik/ Shak tribes were mixed into the Kashi tribe. Sumer became Kirat/ Kir when her blood was combined, and religion impacted her. Kashyap/ Shaka/ Kashi/ Khasa is a tribe influenced by Kashi beliefs.

Kir/ Kirat and Gis/ Gaj /Kas /Khas families had settled in their respective territories over time. As a result, the Kyrgyz mountains are being renamed. The human separation and blood mixing proceeded due to the many habits, behaviors, selfishness, interests, situations, thoughts, and beliefs that arise in humans. The Kirat impact converted the Sumerian-influenced Kir horse into the half-horse Kinnar (Pokhrel, 1998).

Saka, Khas, and Kirat were all different in name only, according to Pokhrel (1998), after these three groups were mixed. Before then, they all shared the same religion. In Mesopotamia, the mixing of Khas and Kirat with Aryans had already begun.

Families influenced by Sumer became Kir/ Kirat and tribes affected by Kashi became Kashyap, Kashi, and Khas. As a result, linguists argue that no race or ethnicity on the planet is immune to blood and culture mixing (Pokhrel, 1998).

Signs of Shiva can still be seen in Mesopotamia Arabs, and Africa (Kushdesh), according to historian Naradamuni Thulung. For example, according to Persian history, the holy Mecca of Muslims in present-day Saudi Arabia was once Shivalinga (Percy, 1951; Thulung, 1985).

According to historian Narad Muni Thulung (1985), Kirat and Muslim forefathers were brothers. Pokhrel (1998) claimed the lion faith was originally Libyan. They were the forefathers of the Arab race (Ahlamu) and the Limbu people (Lepmu). After Ley acquired the feeling of 'Amu,' they joined the Lepmu family and got close to Jagraus. Another brother, Ah-Ley-Amu (Ahlamu), became an Arab ancestor. As a result, Pokhrel believes the source of both 'Ley-Amu' and 'Ah-Ley-Amu' is the same.

War, bloodline, and mutual influence have affected philosophy and literature from Mesopotamia to the Sindh Valley. Shaivism's effect can be seen in pre-Vedic philosophy and literature.

The Sindh Harappa culture existed between 3300 and 1700 BC. The advent of the Aryans in India dates back to 1700 BC. According to some historians, the Harappan civilization in the Indus Valley fell after the arrival of the Aryans (History in Hindi, 2020).

Scholars have investigated who the Sindh Harappa civilization's indigenous were. The DNA of a 3200 BC

cadaver discovered in Haryana's Rakhigadhi excavation was analyzed. The DNA belonged to Bhilnot Aryans, according to the test results. Kohl, Shabar, Naga, Kirat, Andhra tribes, Vritta, Pulinda, and Yaksha, were all members of the Bhil family. (History in Hindi, 2020)

Agriculture with irrigation was the foundation of this affluent civilization. Bricks were utilized in the construction of buildings. In the excavation, there were public restrooms. According to archaeological findings, Shiva, Nag, Pashupati, and Shakti were worshiped there (History in Hindi, 2020).

Following Mesopotamia, Sumer/ Kurm/ Kinnar/ Kirat tribes were also involved in the Harappan civilization of the Indus Valley. Kirateshwar is Shiva's name. In the Sindh Harappan region, Shiva was worshiped by Kirat and the entire Bhil family.

Linguistics suggests Nepal's anthropological background.

According to the 2011 Nepal census, the country has 123 languages spoken. The Indo-European language family is spoken by 81.1% of these people: Nepali, Hindi, Urdu, Bhojpuri, Maithili, Awadhi, and other languages.

Similarly, the Tibeto-Burman language is spoken by 17.3% of the population. It comprises languages like Kirat Rai, Limbu, Newar, Tamang, Magar, and Gurung.

Similarly, 0.19% of people speak Austro-Asiatic. This group includes the Santhali and Munda languages. Finally, Dravidian is spoken by 0.18% of

Nepalese people. It comprises the Urau and Kisan tribes (CBS, 2011).

According to linguists, Negroit was the earliest language spoken in Nepal (UpadhyayRegmi, 1990). Dravidian speakers took their place. Although stone weapons and pottery from the Negroit persisted in Nepal, the language's traces faded. The Dravidian language continues to have a minor influence (Ramasamy, 2021).

The Austro-Asian language family transferred this language family from Nepal to India. As a result, the Dravidians migrated to South India in large numbers. The Tibeto-Burman language family also usurped the Austro-Asiatic language's rank (VanDriem, 2005). The Austro-Asian language of Nepal has a limited influence today.

The Tibeto-Burman language family had a considerable influence in Nepal's Himalayan and hilly regions. The Indo-European language family eventually established itself in Nepal. Following the Gurkha expansion of Nepal's construction, the Khas language became the country's official working language, which we now refer to as Nepali.

According to the scholar, the Kirats, who now speak the Tibeto-Burman language, used to talk in Dravidian and Austro-Asiatic languages (Ramasamy, 2021; UpadhyayRegmi, 1990).

In Nepal, the dominance of Dravidian and Austro-Asiatic languages has waned as the Tibeto-Burman language has grown. While residing in Eurasia, Sapta Sindhu, India, Kirat Limbu's ancestors spoke Dravidian, Austro-Asiatic, and Indo-European

languages. Following arriving in China, several Kirat people returned to Nepal with the Tibeto-Burman language family (Chemjong, 2003a; Ethnologue, 2020; Hieu, 2020; UpadhyayRegmi, 1990).

Kirat Limbu is a Tibeto-Burman language that arose 6,000 years ago in Sichuan, China and gradually made its way into Nepal via numerous means. The Tibeto-Burman language family arrived in Nepal from several country sections (Chang, 1986; Wang, 1996; VanDriem, 2005). They arrived in Nepal by the Brahmaputra, Nepal's eastern route, the second way, which involved crossing the Himalayas from Tibet, and the third route, which included Sapta Sindhu and the Ganges plain.

The Kashi and Sumer dynasties shared Lhasagotra, which descended from China, and Kashigotra, which ascended from the Ganga plains. Previously, they were all members of the Omkar family, who practised Shaivism (Chemjong, 2003a; Ethnologue, 2020; Thulung, 1985; Hieu, 2020; UpadhyayRegmi, 1990).

From the Kailash Mansarovar region, Tibeto-Burman-speaking peoples descending from Tibet had earlier disseminated the Shaivite and Shaivite-influenced Bon religion to the Kirat Limbuwan and Himalayan region (Bickel, 2000).

Stone Age Remains from Nepal

In Nepal, stone age artifacts and human fossils have been discovered. Based on stone artifacts and fossils found in Nepal, indigenous people are thought to have evolved from human forebears.

The Shivalik region has Paleolithic fossils and stones dating from 300,000 to 30,000. In the Kathmandu Valley, 30,000-year-old stone remains have also been discovered. On the same logic, indigenous peoples are thought to have descended from those human ancestors. The skull with teeth of the ape species *Shivapithakus* hominid was discovered in the Shivalik region of Nepal between 10 million and 3 million years ago (Natural History Museum of Nepal, 2020). It has just added to my conviction.

China is likewise doing an in-depth investigation on this topic. According to Wang, Zhao, and Kalli, a theory based on current studies has discovered Paleolithic fossils in China and Nepal. Still, they have not been able to prove that the same stone carving people evolved into modern men.

According to the "displacement theory" developed in China, Neolithic people were gradually displaced by Neolithic people. Stone Age man's descendants who used stone weapons or materials are not modern people. As a result, modern human families were founded in Nepal, just as the Neolithic human group supplanted the Paleolithic human group in China.

A reasonably advanced population of modern Neolithic humans from the north ousted and amalgamated the Paleolithic, Mesolithic and Neolithic inhabitants of Nepal 6,000–5,700 years ago (Wang et al., 2012; Zhao M. et al., 2009; Kallie, 2018).

As a result, etymology, linguistics, and archaeology have refuted the hypothesis that human creation occurred in Nepal.

Mundhum has a plethora of indigenous names.

Mundhum is a Shaivite-inspired philosophy influenced by Bon, which is Animism and Shamanism in philosophy. Bon religion is both a philosophy and a religion that adheres to Dhami Jhakri or Shamanism.

It has a long history of worshiping natural landmarks like mountains, shrines, and ancestral sites. The ancient Bon religion had a ritual of presenting meat and wine to satisfy forebears, gods, and demons in worship (Halverson, 1998; ginger4766, 2020; Hoffman, 1975; Halverson, Dean C, 1998).

Shaivism has incorporated the Bon religion since ancient times. As a result, Bon and Shiva's faiths merge, and Kirat Limbu believes in Bon's religion while worshiping Kirateshwar Shiva as their grandfather.

Buddhism overran Tibet in the seventh century. The ancient Bon religion was then transformed into Buddhist Bon. Yuma is the name given to the Buddhist Bon religion in Yuma. In Buddhist Bon, it is banned to offer meat or liquors (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopaedia Britannica, 2019). Although Kirat Limbu is a nature, soul, patriarch, and philanthropist, Bon religion (under various names) is influenced by Bon's ideology of offering things and consuming.

Yuma is a Tibetan religion that emerged from Bon and Buddhism. Bonism is based on the Animistic-Shamanistic worldview. There is a long history of worshiping in a non-religious setting. As a result, Mundhum contains many local lands, rivers,

mountains, and other natural features (Gucciardi, 2017; Stutley, 2003; Bickel, 2000).

Based on previous religious and literary developments, it is thought that the majority of Mundhum was created between the twelfth and eighteenth centuries, during the formative period.

Mundhumian Munatembe

Around 14,000 years ago, the concept of a deity in the world was conceived and developed. In the Middle East, anthropologists were the first to discover evidence that God created man (Armstrong, 2003). 'Munatembe' is the primordial site of Kirat Limbu, according to Kirat Mundhum. According to the author, Munatembe could have been in Mesopotamia, Kushdesh (Africa), or Greece in the Middle East (Subba, 2019).

Iman Singh Chemjong, a historian, characterizes ancient Persia as Mundhumian Munatembe (Chemjong, 2003d). Munatembe was in the Central Asia Gobi Desert Taklamakan, China, according to another Kirat scholar, Bhim Vikram Sen Chabegu Limbu and Tej Bahadur Menyangbo (SenChobegu, 2007; Menyangbo, nd).

Munatembe was created based on the Mundhumian viewpoint. The Yonghang genealogy considers the Munatembe of the Yonghang lineage the Panchthar Chayngthapu (Yonghang, 2011). It is worth noting that the Yonghang dynasty believes Chyangthapu to be the Munatembe's ethnic homeland.

The fact that the site has a Mundhumian foundation does not mean that it can be used to determine the

origins of all Kirat Limbu people. Mangena Yak is a place from where Mundhum's ancestors had come. This location is compared to Munatembe and is considered the birthplace of ethnic identity.

Yonghang's forefathers were the Sen dynasty's Senehang before came to Mundhum's Munatembe Panchthar Chyangthapu. Sen in Changthapu Panchthar was converted or evolved into Yonghang Limbu. As a result, the location is the Yonghang clan's birthplace or Munatembe.

According to certain indigenous writers, there are Munatembe of the Limbu in the Taplejung, Panchthar, and Tehrathum areas, based on similar local Mundhum. Based on an ethnographic examination of Limbu Mundhum, Govind Bahadur Tumbahang, and Arjun Babu Mabuhang have demonstrated the origin of Limbu inside Limbuwan. Tumbahang analyzes the position of Mujingna Kheyongna sites Pippudham in Taplejung, denoting Munatembe, based on the local Mundhum.

Based on the local species description, the authors refer to all Kirat Limbu families as Munatembe. Thus, Mundhumi stream writers such as Tumbahang and Mabuhang claim Taplejung, Panchthar, and Tehrathum as Mundhumian Munatembe (Tumbahang, 2011, pp24-25; Mabuhang, 2012).

This ethnography gives qualitative information about a specific community that cannot be applied to all cultures (Desmond, 2014; Willis, 2010; Taylor, 2002; Rashid et al., 2015; U.K. Essays, 2018).

Confusion emerges in the reader when the researcher generalizes unilateral analysis without

comprehending the specificity and limitations of the species description. Because every Limbu family considers Mundhumi Patriarchal, Munatembe, and Mangena Yak to be their ancestral home. It cannot be generalized, the knowledge and concepts contained in the descriptions of specific species of Kirat Limbu do apply only to that particular species.

Anthropological evidence says Munatembe, as recalled by Mundhum, is a long way from the Mundhum of the area. Linguists Balkrishna Pokhrel, historian Iman Singh Chemjong, and Naradmuni Thulung believe it happened in Mesopotamia, Elam, or Sumer. According to this author, Libya, Sudan, Lebanon, and Greece are all possible locations for Munatembe (Subba, 2019).

The Vedas were conceived between 1500 and 500 BC (Whitaker, 2016). It began writing in 500 BC.

Mundhum is thought to have been composed to remember Munatembe, Kirat's ancestral home. The creation narrative is told in the text Kirat Limbu Sakasak Mundhum. The story is similar to Greek mythology. As a result, Mundhum claims that certain Kirats arrived in China due to their participation in Greek mythology.

The Kirat culture is intimately associated with the Sumerian script. Therefore, it can be used as a starting point. Because the story of a gold and silver man is comparable to Mundhum and Greek mythology, it is easy to assume that Kirat split from Greek after the Bronze Age began (3500 BC). Mundhum's conception may have occurred within the same period as this theory.

The tremendous mythological deluge occurred from 3000 BC until 2820 BC (Bandstra, 2009; Parrot, 1955; Sheoran, 2017, p. 73). The men then dispersed throughout the area. There could have been some progress. When some Kirat groups arrived in China, they remembered Munatembe as their origin.

Based on current research, this scholar believes that the myth regarding Mundhum's creation may have been created around the time of the flood. The author contrasts the Lepmuhang flood catastrophe Mundhum reported in the Kirat Mundhum with the Vishnu Purana and the evidence discovered by archaeologists in the Mesopotamian region of Armenia and Azerbaijan about 3000-2820 BC. On this premise, the myths of Mundhum may be linked to Mesopotamia, Sumer, Persia, and the Elam region (Subba, 2019).

The idea, knowledge, and power of Swayambhu are at the center of the universe's origin in Mundhum's philosophy of creation. We also name him Panchashakti Chafat, Mukum, Hikke, Iksa, and Tarak, which refers to fire, water, air, Earth, and sky (Chemjong, 2003d).

The Vedas reflected the impact of Shaivite ideology. Based on this, Kirat Mundhum's effect must have been seen in the Vedas. Because the Vedic period predates the Shaivite period, the Vedic period is more ancient (Danielou et al.; Jean-Louis, 2003).

As a result, Shaivism had an impact on Vedic religion. In any event, Kirat Mundhum's first works are Mundhum Mythology of Genesis and Lepmuhang Mundhum. The irony is that while the Vedas were first

written in Sanskrit in the fifth century B.C., there was still time to register Kirat's original form of knowledge and legend.

According to Kirat history, the Sirijunga script is said to have originated in the ninth and tenth centuries. Some Mundhum is thought to have been written in that language. According to some accounts, religious literature was written substantially from the 12th century through the 18th century. An anthropologist holds this belief.

Based on this, other Mundhums could have been reported at the time. Teangsi Sirijunga Sen Thebe documented several Kirat Mundhums similarly in the eighteenth century (Marohang, 2017).

Lalsor Sendang collected Mundhum later in the twentieth century. Iman Singh Chemjong, a historian, collated, edited, and published Kirat Mundhum with other resources and explanations. It is the wisdom that we accept as Kirat Mundhum.

Matsyadesh Mades Madhes

There are mythological and historical grounds for naming Madhes and Mades. Since ancient times, the North Bihar Koshi region was Matsya Desh. This land is the land of Kirat-Asur, which is mentioned in Sanskrit literature as the land of Mlhechha Bhumi.

Historian Chemjong has put forward the historical basis for the formation of mech and mech from the word 'Matsyadesh, Mlhechha Desh.' Some historians have argued that Madhes was created in Magadh country. The argument presented is correct, as both these areas were Shaivite-affected lands before India became a country. Overall, based on the words

Matsyadesh, Mlhechha Desh, Mechdes, Magadhdes, Madhes, and Mades, there is a solid basis for the adoption of Madhes by the people.

Religious and cultural influences are inherent in naming Madhes. The chubby Madhes definition, envisioned by Sanskrit and Nepali literature based on Shaivite power long before Muslim rule and The British created India, is irrelevant in Nepal in the present context. The definitions made in dictionaries by Nepal Academy, other institutions, or individuals based on Sanskrit dictionaries are false. The need of the hour is to redefine and understand Madhes based on objective study and research.

This author claims that because of its Shaiva cultural roots in the Mlehchdes, Mechdes, Mades, and Magadh periods, Madhes was well-liked in public discourse.

Kirat and the Hindus

The Kirats have impacted race, culture, philosophy, and religion from ancient times (Danielou et al., Jean-Louis, 2003; Thulung, 1985; Pokhrel, 1998). After renaming the Shiva religion Sanatan or Hinduism, it was easy for the Kirat family, who follow the Shiva faith, to incorporate Hinduism in many ways.

Kirat is still a Shiva devotee (Thulung, 1985). Mahadev Shiva is revered as their divinity. With power, Shaivism is considered complete. Yuma is the name they give to Uma—Shiva as a divinity of Sen and Licchavi (Chemjong, 2003a).

The finding of a Shivalinga, or trident, in a cave near the Phangfangden waterfall, demonstrates that

Sen or Samba ancestors were Shiva devotees (PhyangMC, 2019).

Samba abandoned wearing holy thread Janai to protect Kipat land right to align with Lhasagotre Limbus in 1868 Vikram Samvat. They threw two baskets of Janai into Tamber Khola, according to history. After that, they began marriage relations with Lhasagotre Limbus onwards (Ingram, 2012).

The religion of the Limbu people is known as Kirat Dharma, and they consider Tageraningwabhu Mang to be the Supreme Father and Supreme Mother. According to a Tribhuvan University Anthropology Sociology researcher, they have also assimilated into Hinduism. She added that after multi-party democracy was restored in Nepal in 2046, Vikram Samvat Limbu started a campaign to renounce Hinduism to preserve religion and culture (Subba, 1996).

She claimed that the essence was distinct from the appearance. The traditional religion of the Kirats is Bon and Shaivism, which does not use the Varnashram system, despite being recently referred to as Hinduism. Even though the Kirats are referred to as Hindus because their forefathers lived in Sindh, where Brahmanism is enforced, they do not practice the Hindu faith.

Sattehang is one of Shaivism's beliefs. This group later established the new name, Kirat Faith. It is hardly surprising that it was termed Kirat Dharma because it attracted and inspired the Kirat people.

The scope of the Kirat term has been restricted due to this statute. Rather than confining the definition of Kirat to Kirat Dharma, this path should be referred to

as Sattehang Path, Sattehang Dharma, or Shaivism. The promoter of this route, Phalgunanda Lingden, also intended to call it Sattehang. There would be no confusion or dispute if Sattehang were promoted as a religion, according to Mahaguru Phalgunanda's instruction.

Sattehang Dharma is one of Shaivism's branches. The current Kirat religion is based on ethnicity. On the other hand, Kirat is more than a race or ethnicity; it is a country and civilization.

Regardless of one's ethnicity, the spirit of any religion is universal. It also goes against the wishes of the initiator, Mahaguru Phalgunanda, to label the Sattehang Path as Kirat Dharma.

Informally, the term "religion" is referred to as "Arya religion," "regional religion," "Limbu religion," and "Karma," but there is no ethnic or caste official religion. Any caste may adhere to religion in an absolute manner. As a result, even though it is slang to refer to the religion practiced by the Kirat community as the Kirat religion, doing so is immoral from a philosophical standpoint. It has been used as a strategy in politics. Thus, a disagreement has developed.

When human groups descended from Tibet to Nepal during prehistoric times, they brought the Bon religion and Shaiv-influenced Bon religion to Kirat Limbuwan country. It is their traditional religion. Although he could not say Bon religion, Kirat Limbu gave his local name Mundhumian to the nature-worshipping and Shaman Phedangba/ma, Samba traditions they practiced.

Those who know the Magar and Gurung communities of the Kirat community have concluded that their ancient traditional religion is the Bon religion (Sancharkarmi, 2010).

Meeting with Shaivite devotees at Kailash Mansarovar had a cultural impact on each other in the ancient Bon religion. As a result, Kailash Mansarovar is a pilgrimage site for Shaiv (Hindu) and Bon.

The Shiva and Bon faiths belong to Kirat.

The climax of the Sindh Harappa civilization was between c. 2500 BC to 1900 B.C. The excavations revealed the ruins of Natyeshwar Shiva's idol, Shivalinga, the sign of power, the vagina, Pashupati, and other Shaivism symbols. Between 1700 and 1500 BC, the Aryans arrived there. As a result, Indigenous Shaivism philosophy influenced Aryan gradually (Srinivasan, 1984).

What is to be noted here is that Shivaism became Sanatan or Hinduism by merging with Vedic religion. Sanatan means Shiva (Truth). Whether or not Kirat accepts Hinduism based on some political or strategic adaptation is a matter of separate discussion, but the original religion accepted by Kirat from tradition is Shaivism without caste system and Brahmanism. And Bon religion is also their original culture.

In anthropological studies, the Bon religion significantly impacts Kirat Limbu culture. All physical, immaterial, natural, and living items and the living world have souls. Their ancient worldview is based on the Shamanism principle, which recognizes the soul's presence in all things. They practice Shamans such

as Samba and Phedangba/ ma. Bon religion is philosophically Animistic-Shamanism.

As a result, Kirat Limbu's traditional religion or philosophy of life is Shaivism and Shaivism-influenced Bon.

Kirat Limbu Totem

The goat is a totem of the Samba race, according to Tungdunge Mundhum. It is the Kashi tribe's symbol. The Sumer/ Kashi people, Kirat Samba's ancient ancestors, had a goat faith, which impacted the tradition of giving goats in worship (Pokhrel, 1998).

The linguist Pokharel has said that the taboo of eating goat meat among some Kirats is the influence of the Mesopotamian Chag religion. Due to this Kashi influence, the Samba ethnic offered goats to the deity described in the Tungdunge Mundhum.

The Ganga Plains

In 3000 BC, a group of Kirats arrived in China and established a kingdom, according to historian Iman Singh Chemjong (2003a). In 2000 B.C., another Kirat group came to Golku/ Kabul, Afghanistan.

Another group arrived on the Ganga plain from there. They were referred to as Kirat. Thousands of Hazare from Kabul are descendants living in Afghanistan. Kashigotre was the name given to the group that descended into the Ganges plain. This tribe was divided into different groups after dwelling in Suki Ganga for 12 generations. Some traveled to North Himalayan Nepal, while others traveled to Sri Lanka via South India, sometimes known as Indigenous Yakkha people (Chemjong, 2003a).

The group that dropped south among the Sumer Kirats who established themselves in the Gangetic plain has become the Yakkha, a Sri Lankan tribe. Similarly, the Sumer Kirat Sen dynasty arrived in Simangadh from the north (Chemjong, 2003a; Thulung, 1985; Pokhrel, 1998). Under the name of the Sen dynasty, they ruled Chittorgarh, India (Lingden, 2010). When the Sen dynasty arrived at Simangadh (Simara), they expanded their fort.

Yalumba, a Kirat chieftain, led a troop that fought in the Kathmandu (Nepal) valley and won the state. The Saumer/ Kashi dynasty was the first to rule Nepal under the Kirat reign (Chemjong, 2003a; Thulung, 1985). Sen Khas is the new name for the group (Pokhrel, 1998). When Kirat's brother Hazare, who was left behind in Kabul, meets Gorkhali, he still calls the Nepali brothers Chachaji (Kakaji) (Chemjong, 2003a).

The Sens have become Magar highly, and some have turned Limbu, according to linguist Pokhrel (1998). (SenChobegu, 2007). Sen, Rai, Samba, and Phyang descended from the Sen dynasty under Kirat, Rai name according to historian Sen Chabegu (2007). As a result, Phyang arose from Kirat, Sen, Rai, and Samba.

The Jumla civilization and the Samba

According to legend, Kirat Samba flew across the Ganga plains from all over Afghanistan, though on a different route.

One was a part of the Jumla civilization, which flourished in the Jumla region, which lies between the two groups. In Sambalol, Jumla area, researchers

discovered old stone artistic carvings of a man and a cow. Archaeologists compare these statues to the exquisite stone carvings on the head of Kokoha in the Baraha Kshetra region (Oli, 1988). It depicts the relationship between Kokoha Koshi Barakhshetra's people and the Sambalol Jumla culture.

In Jumla, the location is still known as Sambalol. There is a possibility that the individual who created the stone sculptures was known as Samba. Places like Samba and Kathuwa in Jammu & Kashmir support this notion. The Mundhum Kokoha Mang is tied to the Samba lineage. Samba and Jumla Sambalol are linked by stone figures discovered on the head of Kokoha in Barakhshetra.

The Livang hamlet in the Jumla civilization's Rolpa district and the Livang village in Taplejung's Samba area support the above assertion. Kirat of the Samba family resides in Livang village, near Samba village in Mewa Khola, Taplejung district. Therefore, the Sambalol settlement in Jumla and Livang village in Livang may be part of the same civilization. It is not by chance that I live near Samba and Livang villages in Taplejung.

A group of Kirat from Kabul's Sapta Sindhu settled in the Ganga plains. Evidence shows that they traversed Jumla over time and eventually arrived at Barakhashetra. The reference to Koshi Barakhashetra in Samba Mundhum is significant, as are the similarities between the stone carvings of Kokoha Barakhshetra and Jumla Sambalol.

Therefore, it is analyzed that Samba is also related to Jumla.

Sen dynasty in Simangadh Simara Bara

The Kirat Kashi dynasty arrived at Simangadh from the Ganga plain, now Simara Parsa district, according to historian Iman Singh Chemjong. They began to spread from there. Sumer Kashi Kirat Sen led them from the east to the west of Nepal. In Doti, Pyuthan, Palpa, Jiri, Rawa (Khotang), Phedap, Ilam, and Morang, the Sumer Kashi Kirat commanders successfully established their states. Yalumba captured the Kathmandu Valley (Chemjong, 2003b).

The Sen dynasty ruled Simangarh. A Muslim attack occurred later. Sen then escaped to the east, where they founded the Chaudandi kingdom in the Chatara region. Following their arrival in Chaudandi from Simangadh, they created the Sen dynasty. They went to Kirat Limbuwan in eastern Nepal after feeling unsafe there. They eventually united with the Kirat Rai Limbu tribe to form the Kirat Rai Limbu tribe (SenChobegu, 2007).

Samba's ancestors were the Sen dynasty in Chaudandi. They were also known as Sen Rai when Chaudandi was disbanded. Mundhum and genealogy noted Samba's ancestors as Senehang Rai. (Chongbang, 2009). SamabaSereng, the ancestor of Samba, was the second son of the Sen dynasty's Chudamani Sen.

A Sen-Samba historical landmark is Hangsenlung.

In 1388 VS, four brothers, including SambaSereng, entered Kirat Limbuwan. They ascended Sanguri Hilltop and spent seven years at Sangamtar, Dhankuta's Bodhegaun. While leaving the site, they

buried and left four raised stones for their sign. Hangsenlung is the name of the historical monument. They established themselves in their various locations over time.

Sen, who governed Chaudandi Chatara after Simangadh, was eventually deposed. They then entered Kirat Limbuwan in search of safety. According to the genealogy, Sereng, Solangen, Tammaden, Labung, Mudenheng, and Mifengen Samba, are all descended from Samba Sereng (SenChobegu, 2007). As a result, Samba's ancestors were the Sen dynasty, who fled Simangadh and founded the kingdom of Chaudandi in the Chatara Koshi Baraha region (SenChobegu, 2007).

They took the Tamber Khola track North from Koshi Chatara Barahakshetra. Meanwhile, the brothers had left. Two brothers visited Mewa Khola and Tamber Khola. A brother resumed his trek north and arrived in Mewa Khola Samba through Nalbo. Saratnappa was the name given to these SambaSereng descendants (Chongbang, 2009; PhyangTB, 2019). Another brother came to Tamber Khola, the village of his in-laws. The Sen dynasty reached Mewa Khola, Tamber Khola, and Samba and was established as the Rai and Limbu families.

Sen-Samba Relationship Reflected in Tungdunge Mundhum

During the Phyang Samba family research, this author studied Tungdunge Mundhum. The current study was presented in a Global Network webinar online conference for expert discussion (Global

Network, 2020). As a result, knowledge, ideas, and thoughts were exchanged between different Kirats in the online conversation about Tungdunge Mundhum of Kirats worldwide.

Tungdunge is the youngest prince of the Sen dynasty Baraha Mang of Koshi Baraha. During the reign of Lohang Sen of the Sen dynasty, Kirat Limbuwan became under Sen's sphere of influence (1666-1698). The Sen rulers of Makwanpur were influential during the time. During his reign, the Sens established themselves in Chudandi and Koshi Baraha (Khatiwada, 2019).

Sen moved from Simangadh to Chaudandi due to the Muslim invasion. In the fourteenth century, they ascended the mountainous terrain from Chaudandi in search of a safe. They arrived in Bodhegaun Sangamtar after passing through Sanguri Hilltop. Hangsenlung left signs of constructed stones there.

According to socio-biological theory (Wilson, 1975), this author believes that the Sen dynasty Tungdunge arrived in Mewa Khola in the 17th century in quest of family members. He was enthusiastically welcomed by the Maden/ Omdin/ Sulungen/ Sulungden/ Samba as his dynasty in Mewa Khola (Chongbang, 2009).

The origin of the Samba family

SambaSereng (Senehang) climbed the Sanguri hilltop in 1388 Vikram Samvat. According to the genealogy, various Sambas evolved from SambaSereng about 400 years from 1388 (Yonghang, 2011).

According to the genealogy, the descendants of Sambasereng-Saratappa were known as

Phembunhang. After Phembunhang there were Chongbang, Lunghimba, Phenchungwa, Phyang, Kaidangba, Mikkendang, Maden, and Tangdappa, eight sambas developed. As a result, the closest blood relative is present among them. (Chongbang, 2009; Phyang et al.; 2019, PhyangMC, 2019).

Similarly, Sereng, Solangen, Tammaden, Labung, Mudenhang, and Mifengen Samba, descendants of Sambasereng, also belong to the Samba family (Sen Chobegu, 2007).

Samba Toponym

The surname Phyang was given to them by their ancestors, the Samba. How did the Samba get his name? The name Samba was given to Phyang's ancestors for two reasons.

Narkasur was formerly a prominent Assamese monarch. He belonged to the Saumer/ Kashi dynasty. Arya deposed him from power after accusing him of atrocities against the people. He and his people arrived in the Chinese province of Kham and established a new state. Later, a branch traveled via Burma to Assam and the Ganga Plain. As the Hindu influence grew there, a group of individuals led by ten leaders traveled to East Nepal via Bengal. They fought and defeated the Kirat kingdom, ruled by eight Kirat Rai feudal lords, and established the state of Limbuwan (Chemjong, 2003a). Sumer/ Kashi Kirat was the Samba Kashi dynasty that arrived with the ten chiefs. Lingden genealogy considers his ancestors Samba, escorted by ten Samba priests (Lingden, 2010).

It has been determined that the ancestors of Chongbang, Phyang, and other people who arrived later were Sambas because they shared a Kashi Sumer dynasty ancestor with Samba and chose to settle in the Samba village that bears his name. (Chongbang, 2009).

The question then becomes, why did the Samba, out of those ten chiefs, take control of the Samba area? Samba resided in the area before the foundation of Ten Limbuwan, which is noteworthy and is mentioned in Iman Singh Chemjong's Kirat history. Because the Sen, Licchavi, and Hun tribes came from India to the hills and mountainous terrain between the first and fifth centuries. The same family may have settled as Samba in the Mewa Khola, Tamber Khola area (Pandeya, 2013; SenChobegu, 2007).

Looking for relatives or lineage genes based on socio-biological factors is depicted here (Wilson, 1975). It can be deduced that Sambahang, one of the ten chiefs, established his jurisdiction over the Samba dynasty's site.

The ten chiefs consider the bloodline of their ancestors before the foundation of ten Limbuwan. According to the chronology, they thought Samba to be an identifiable noun.

Second, it was discovered that adopting a Samba surname took a long time. The Sen dynasty joined the Samba family searching for the ancestor's name and gene by seizing the Samba clan. After SambaSereng, Sen monarch Chudamani Sen's eldest sons, Mewa Khola and Tamber Khola, arrived. As a result, Samba did not become Samba alone by residing in the

Samba village where his ancestors lived. They are descendants of the Sen dynasty's SambaSereng. To preserve their ancestors' genealogy, they have taken the surname Samba.

Chongbang, Lunghimba, Phenchungwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, and Shreng Samba are the other samba families closest to Phyang Samba (Chongbang, 2009; PhyangT, 2019).

Shreng, Solangen, Tammaden, Labung, Mudenhang, and Mifengen sambas are also Samba Phyang cousins (SenChobegu, 2007). More research is required to establish a link with the other Samba families.

The Phyang Samba Family's Origin

Within the Samba family, there is an intriguing tradition surrounding naming the Phyang subclan. When a member of the Samba family wears clothes, his clothes shake like a fringe, giving rise to the Limbu term 'Phyang-Phyang.'

Samba's socio-biological framework has been found to have been explored. In civilization, the evolution and flow of genes are ongoing. People maintain ancestors, brothers, sisters, and clans' records. It is traditional to look for one's ancestors and brothers. The fundamental reason is the natural and human tendency to seek gene flow in the lineage. Because it is natural for all living creatures to want to keep their genes protected (Wilson, 1975), this is what it means to research from a socio-biological structure.

Phyang Samba was created in the Samba village of Mewa Khola Thum in Nepal's Taplejung District. Their birthplace is Lingthang Yak (Chongbang, 2009; PhyangTB, 2019).

Phyang's first man is presented in the genealogy of Phyanghang Samba (sign C1) after the emergence of Phyang in the Samba family (PhyangAR, 1999). Tummyahang Tya (Tumba), Phyang Samba's first son, and Tummyahang Hiri (Pakpa), his youngest son, are both given the sign C2. Phyang's lineage has reached C12 thanks to these two children, Phyang C2. The C11 generation has now reached the age of 30.

According to historical records, Phyang Samba lived in Mewa Khola for four generations before spreading to other areas in the fifth generation. Their vacation is linked to the Gorkha expansion and Limbuwan army activity (Samba Mingsra, 2018).

At the beginning of 1800 Vikram Samvat, and Samba families traveled to Chainpur Sankawasabha from Mewa Khola to join the Limbuwan Army, according to Samba Mingsra Sangchumbho (2018). In this setting, in 1806 Vikram Samvat, and some brothers, Phyang Samba, settled in the Atharai, Hangpang, at Chunghwa Khola areas (PhyangAR, 1999).

During the same period, Phyang Samba settled in Panchthar's Vasum Khetghari, Lungruppa hamlet. The mentioned location is Phidim Municipality Ward No. 14 (PhyangRB, 2019).

Phyang Samba, who traveled to Chainpur, settled at Sankhuwasabha's Sikdim, Barhabise, Sabhapokhari, and Chainpur. They had established

themselves there as the Rai surname (PhyangMH, 2019).

Phyang's branch split from Hangpang and migrated to Bhutan. The Samba Phyang family currently resides in various places in Bhutan. Nagaland has received a branch (PhyangP, 2019). Another family departed Hangpang for Assam, India.

A Phyang Samba group is currently residing in Sikkim, India. That group is thought to have left Mewa Khola. This clan appears to be related to the families visiting Lungruppa in Panchthar. The children of the eldest and youngest wives are thought to have been separated into Panchthar and Sikkim. It necessitates additional research.

The shift from Nepal's highland districts to the Terai had accelerated since the 1930s when malaria was controlled. Phyang Samba, who served in the Indian Army, the British Army, and the Nepal Army, primarily purchased land in Nepal's Terai province. Some went to the Kathmandu Valley, while others settled in the United Kingdom. Phyang Samba currently has approximately 952 people (207 households).

Religion and Culture

The fundamental religion and philosophy of Phyang Samba are Shaivism and Bon religion.

Today, Phyang Samba believes in Mundhum. They consider Shiva to be Thebasam and Uma to be Yumasam. In addition to this, they think the nature worshipers Phedangba/ Ma, Samba, and Yeba (Animistic-Shamanistic) worship polytheistic gods, including Himsammang and Tambhungana

Samman, Tungdunge Deva. Their ancestral religion is the worship of Shiva, Parvati Theba, and Yuma.

The place of origin of Samba is Mangena Yak Lingthang Yak Samba Mewa Khola. The ancestral mark is found in the cave inside the Phangfangden waterfall. There are Shivalinga and tridents installed inside the cave. These are believed to have been founded by Kirat Samba Sen. This proves that Samba's ancestors were Shiva worshipers. Kirat history also states that Kirat Samba Sen was a Shiva worshiper.

The Sen dynasty, Samba, Kashyap, Khambongba, and Kashigotre were the Janai thread bearers. After the Kirat kingdoms merged with Limbuwan, Raya/ Rai became Limbu. The genealogical review revealed that Kashigotre Kirat Limbu and Gorkhali were related. These findings put an end to the Gorkhali-Limbuwan feud. Because Kashigotre Limbu and Magar Sen were involved in Simangadh, Kashigotre became ready to call off the Gorkhali-Limbuwan battle. This context suggests that Kashigotras wore Janai as Gorkhali.

They fear losing their Kipat land rights in Kirat Limbuwan. According to history, Kashigotre abandoned Janai in 1868 Vikram Samvat and reconnected with Lhasagotre Limbu in a marital relationship to maintain authority.

We have taken a quick look at this and are in a conclusion. Kirat Limbu identified as Shaivite and Bon people, non-Brahmanical Hindus without a caste. However, they assert that they are indigenous and original. They now have expanded beliefs such as

Buddhist, Buddhist Bon (Yuma) and Sattehang. Currently, some members of the family have converted to Christianity and Islam.

In short, wherever Phyang Samba goes, he loves his ancestral home, language, script, and culture in this neighborhood. They have the spirit of Nepal's Kirat Rai Limbu indigenous people.

8.2 A Brief Suggestion

The study identified a few challenges with spelling or pronouncing the ethnic name in multilingual communities. Different people and places have different ways of writing and pronouncing different words and sounds in Limbu, Nepali, and English words of Samba and Phyang. There needs to be linguistic consistency in surname writing and pronunciation. It should be treated with as much consistency as possible. It is reasonable to write "साँबा, फयङ" in Devanagari and Nepali and 'Samba, Phyang' in English based on uniqueness, practicability, and linguistic structures.

After the genealogy was completed, it was discovered that some of the Phyang Samba community's relations were altered in genealogical order. It might have occurred when the Phyang Samba brothers first met and were shown around their new neighborhood or location. Still, the genealogy determined which relationship was false because of their ignorance. In any case, there is only one way to follow the family tree relationship shown by Genealogy.

Tungdunge Mundhum has also designated the Koshi Kokaha Baraha region as a sacred ancestral site. According to history, Chaudandi (Chatara) is the ancestor of the Sen dynasty. Surprisingly, despite the Mundhum indication, the Samba family, descendants of the Sen dynasty, have yet to recognize the cultural and emotional link between Chatara and Kokaha Barakhashetra. The Samba family did not appear to have performed any rituals to forge a connection with the sacred site.

The study emphasized the importance of Chatara and Kokaha Barakhashetra as sacred sites. The importance of remembering the place while remembering the forefathers has been highlighted.

The Kirat-Sen-Samba lineage trails are Hangsenlung in Dhankuta Sadham and Phangfangden Waterfall in Taplejung Mewa Khola Samba village. I encourage anyone interested in travel or who wants to research to go to the places mentioned above and observe the tracking of the Samba ancestors' steps and the birthplace of the Kirat-Sen-Samba civilization.



Figure 36 The Koshi River, along with the Koshi Kokaha Baraha Kshetra and Chatara Chaudandi areas, was the birthplace of the Kirat-Sen-Samba Civilization. (Writer's Photograph)

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Appendices

Appendix A1

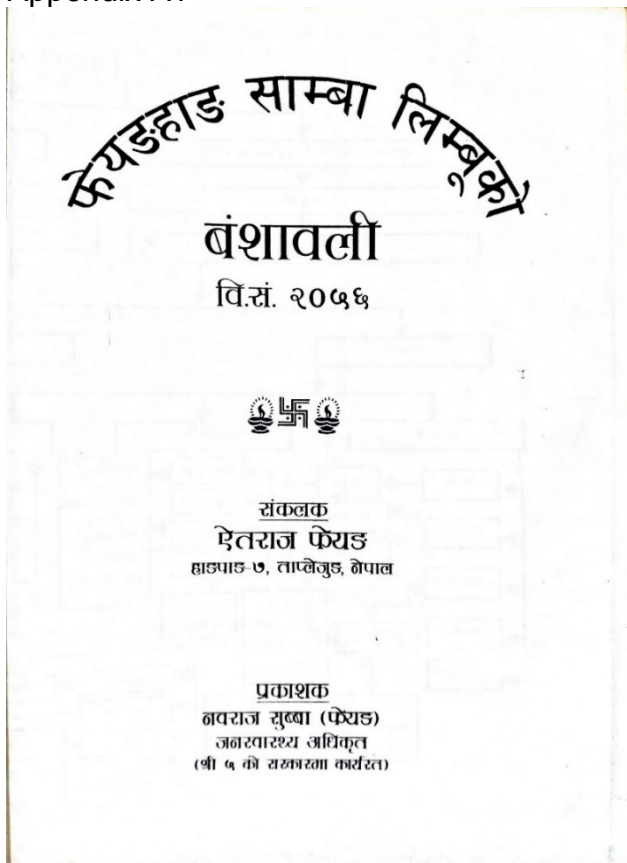


Figure 37 Phyang Samba Genealogy, a tool for gathering data for the study, first draft, 1999 (Cover).

प्रकाशकिय

संकलकले लामो समय, अथक परिश्रमका साथ विभिन्न स्थानमा बसोबास गर्ने आफ्ना दाजुभाई बन्धु संग सम्पर्क गरी पारस्परिक विचार मन्थन, शोधखोज, खोजपडताल गरी निजले तयार गर्नु भएको वंशावलीलाई लिपिवद्ध गरेर सानो कोसेली स्वरूप बन्धु भाफ्न राख्न पाउँदा खुशी लागेको छ ।

संकलकका अनुसार फेयडहाड साम्बाहरुको आफ्नो राज्य मिवाखोला (ताप्लेजुङ) हो । वि.सं. १८०६ मा केही फेयडहाड साम्बा ताप्लेजुङ हाडपाड चुँवामा आई बसोबास गरे । आज २५० वर्षको दौरानमा यो जाति ताप्लेजुङबाट अधिराज्यको सुनसरी, मोरङ्ग, भोपा, काठमाण्डौ, आदी जिल्ला तथा प्रवास तर्फ भारतको आसाम सम्म फैलिएर गई स्थापित भैसकेको छ ।

समयको कहालिलागदो बदलिदो परिप्रेक्षमा आज हाम्रो आफ्नोपन अर्थात संस्कृति, परम्परा कमसः विस्थापित हुँदै जातिगत ईतिहास, पहिचान तथा अस्तित्व नै असहाय भई छटपटाइरहेको देखिन्छ । यसैले यस्तो विद्यमान मस्त/व्यस्त अवस्थामा आफ्नो जितिव, बन्धुत्व र अस्तित्वको लहरो नछिन्नोस - पहरुो नचर्कियोस् भन्ने आग्रहले अभिप्रेरित भएर प्रकाशित गरिएको यो सानो नासो भविष्यका हाम्रा प्यारा सन्तति प्रति समर्पित छ ।

आदर्णिय बन्धुहरु ! यो नै अन्त होइन केवल सुरुवात हो । यसमा परिमार्जन गर्ने स्थान प्रसस्तै छन् । कतिपय छुटफूट भएका आफ्ना सन्ततिका नाम थपेर वा सच्याएर पुनः अर्को संस्करणमा अरु परिमार्जित रुपमा ल्याउनको लागि म आफ्ना मान्यवर दाजुभाई बन्धु, शुभचिन्तक र विद्वानहरुबाट सुझावको स्वागत तथा अनुरोध गर्दछु । सुझाव र सल्लाहको लागि संकलक वा प्रकाशकलाई सम्पर्क राख्न सकिने व्यहोरा अनुरोध गर्दछु ।

प्रकाशक

नवराज सुब्बा

पोष्ट बक्स नं २४४,

विराटनगर, फोन नं ०२९-२२३९७

मिति: २०५६।०५।१७

Figure 38 Phyang Samba Genealogy, a tool for gathering data for the study, first draft, 1999 (Foreword)

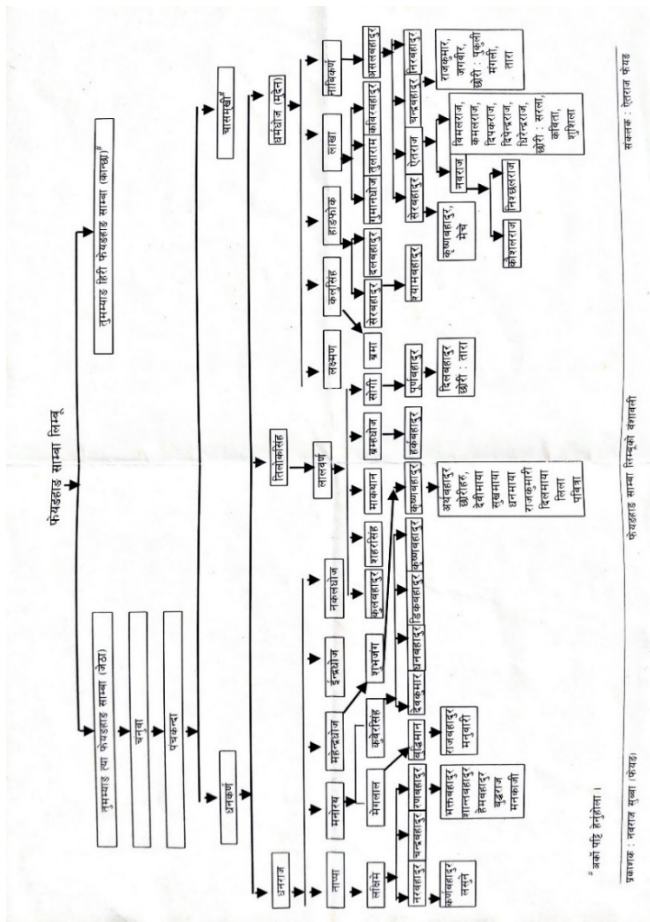


Figure 40 Phyang Samba Genealogy, a tool for gathering data for the study, first draft, 1999 (Phyang Samba Family Tree)

Appendix 2

Check-List

Enumerator's Name: _____ Date: _____

Place of the Family Tree: _____

No. of Households: _____

Outline of Family-Tree with names and their relations (on a separate page):

Original/Previous Place: _____

Date/Tentative date: _____

The number of people/households who reached there?

Is any branch split there?

If Yes, When?

Where?

How many numbers?

Cultural practices

A. Tungdunge

B. Mangenna

C. ...

Details (on a separate page)...

Note:

1. Remember to ask about their Cultural practices and experiences in detail.
2. Note the name of the daughters of the current generation too.

Appendix 3

Ling Thang Yak was there in its natural state.

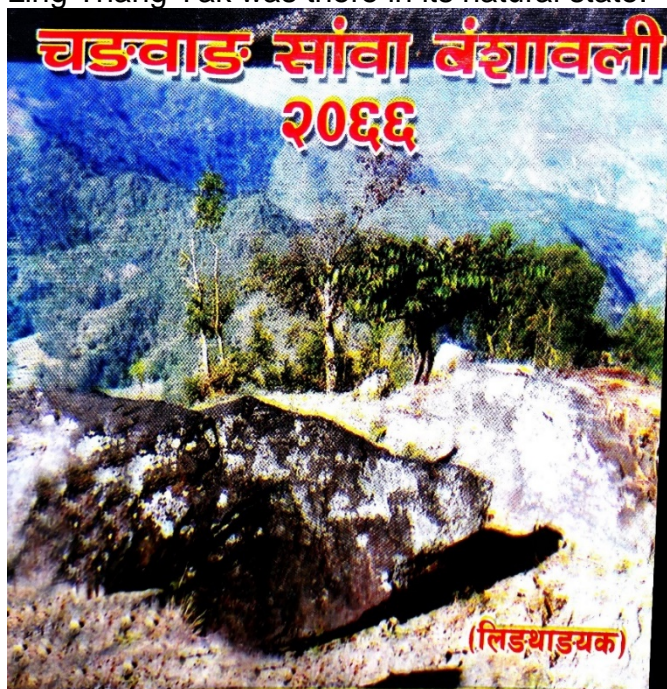


Figure 41 A Chongbang genealogy book cover depicting the original state of Ling Thang Yak, 2066 Vikram Samvat, now confined to an image.

Appendix 4 The Samba Family gathers in various locations.



Phyang Samba Family Gathering in Sunsari, Nepal, 2017



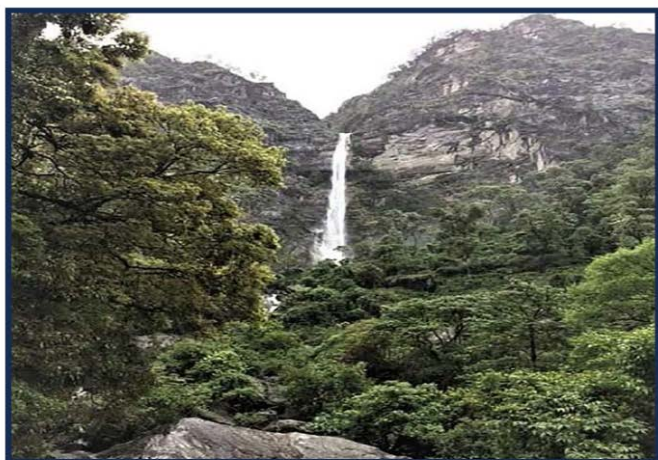
Phyang Samba Family Gathering in Panchthar, 2019



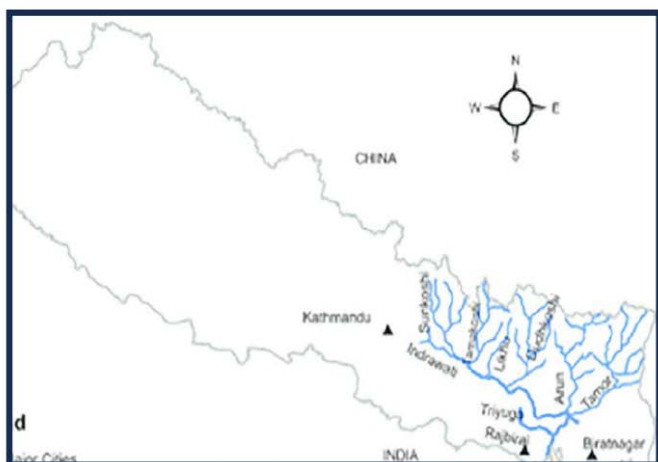
Phyang Samba Family Gathering in Sikkim, 2017



Samba Sangchumbho Committee Members, 2019



PhangfangDen Waterfall in Samba village in Mewa Khola Taplejung, Nepal is an Ancestral place of Samba Family



A map displaying the Koshi, Tambar, and Mewa Khola regions, credit Deep Narayan Shah uploaded to ResearchGate.

About Author & Publications



Name: Dr Nawa Raj Subba

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More@ [ResearchGate](#) or <https://nrsubba.com.np/>

Other Publications

Book on Cultural Studies

Reviewing Tungdunge Mundhum, 2020

Kirat Limbu Sanskriti Manavsastriya Bivechana, 2021

Book on Literature

Jeewan Mero Sabdkoshma, Poems, 2006

Bich Batoma Byujhera, Poems, 2008

Yatra Aadhaa Satabdiko, Poems, 2011

Chitkaar, Muktak, short poems, 2012

Sahidlaai Salaam, Lyrics, 2010

Mann Ra Maato, Lyrics, 2016

Manko Majheri, Essays, 2007

Samayako Swad, Essays, 2013

Life in My Dictionary, Poems, 2020

The Mind Canvas, Essays, 2021

Jokhanama Vartaman, Poems, 2021

Self-Reflection at the Moment, Poems, 2022

Sikkaka Duvai Pataa, Essays, 2022

Both Sides of Coins, Essays, 2022

Music Album

Deshko Maya, Collection of Patriotic Songs, 2010

Hami Pahile Nepali, Patriotic Songs, 2013

Lukeko Rahar, Collection of Ghazal Album, 2011

Amulya Jivan, Collection of Modern Songs, 2012

Bahaar Sanga, Collection of Modern Songs, 2016

Himalaima Hiun, Collection of Folk Songs, 2014

Video Albums '*Pratibimba*' Series-1 to 4 is released.

Book on Public Health

- Traditional and Modern Health Care Practices and Effects on Rajbanshi, 2016.

- Health Seeking behavior of Rajbanshi in Morang, Nepal, 2001.
- Assessment of Health Improvement Program, 2003 (Co-Author)
- Janaswasthya Abhyas ra Anubhav (Collection of Public Health Articles in Nepali) 2017.
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- Janaswasthyaka Sawaalharu (Collection of Public Health Articles in Nepali) 2007.
- Khotangko Swasthya (District profile, 1998).
- Edited Annual Reports of Eastern Regional Health Directorate Dhankuta (2000 to 2003) and Annual Reports of District Public Health Office Morang/ Jhapa (2004 to 2013).
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2. The Philosophical Analogy of the Saksak Mundhum to Greek Mythology of Genesis Man's Ages and Its Allegorical Notation. IAR Journal of Humanities and Social Sciences; 2022; 3(3): 24-29. DOI: [10.47310/iarjhss.2022.v03i03.004](https://doi.org/10.47310/iarjhss.2022.v03i03.004)
3. A Critical Review of the Evolution of Language Families in Nepal. [Global Journal of Research in Humanities & Cultural Studies, Volume 02| Issue 02 | March-April | 2022](#)

4. An Analysis of the Kirat Limbu Traditional Beliefs and Culture. [Global Journal of Research in Humanities & Cultural Studies, Volume 02| Issue 01 | Jan - Feb | 2022](#)
5. Tungdunge Mundhum Establishes a Link Between the Sen and the Samba Dynasties. IAR Journal of Humanities and Social Sciences; 2022; 3(1): 1-10. DOI:[10.47310/iarjhss.2022.v03i01.001](#)
6. The Subba Surname Attributes to the Kirat Legacy. IAR Journal of Humanities and Social Sciences; 2021; 2(6): 24-29. DOI:[10.47310/iarjhss.v02i06.004](#)
7. Mewa Khola Toponym is a Historical Document, and Tampering With it Shows Fanaticism. IAR Journal of Humanities and Social Sciences; 2021;2(5): 1-6. DOI:[10.47310/jiarjhss.v02i05.001](#)
8. Tungdunge and Dhangdhang are Homonyms that Represent Limbu and Dhimal's Relationship. IAR Journal of Humanities and Social Sciences; ; 2021; 2(4): 44-51. DOI:[10.47310/jiarjhss.v02i04.008](#)
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11. An Overview of the Association Between the Myths and Proof of Lepmuhang Mundhum and Matsya Purana. Journal of Global Literacies, Technologies, and Emerging Pedagogies Volume 5, Issue 2, November 2019, pp. 905-921. ISSN: [2168-1333](#)
12. Culture and Health: The Unifying Aspects of Cultures [SECTION] TRANS. INST-Internet-Journal for the Humanities, [INST-Conférence 7.-9.11.2003](#)